THE UNITED CHURCH

MAY 15th, 1957

OBSERVER

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OF RELIGION

Observer

VACATION SCHOOL IN BED (see page 8)

What is A.A.?
by a member of
Alcoholics Anonymous

My Political Creed
by John Diefenbaker

Letters

Bigger For More

Dear Sir: I would suggest that the printers who produce envelopes for Church offerings make them at least twice the present size. Churches are losing large sums of money through the use of small envelopes which encourage small offerings. I suggest they make larger sizes available in their present samples for 1958.

MORE MONEY FOR THE
Cooksville, Ont. BEST THINGS.

Your Name, Please

Dear Sir: As a result of writing you I have received a number of letters from your readers. With one there was a Bible manuscript from "a woman 88 years of age," postmarked Winnipeg. There was no name or address. I wish the giver would supply this information as I would like to thank her.

(Mrs. E. J.) Margaret H. Blom.
Palmer, Alaska.

Is Sin Inherited?

Dear Sir: In respect to the discussion of this subject in THE OBSERVER, I think it is Sir Arthur Conan Doyle who says that "Sin is the deliberate act of a free agent, who sees, and knows the better but chooses the worse." Therefore we are not condemned for something which our ancestors did; it is an individual matter.

We do not inherit sin, although we do inherit good and bad tendencies. A bad tendency is a temptation, but it does not become a sin, until we yield to it. We sing the hymn, "Yield not to temptation for yielding is sin." A temptation is not a sin. It is the yielding that is a sin. Sooner or later we all yield to that evil tendency and so become sinners, but we are not born sinners. We are born innocent. We are not going to be condemned for something that happened previous to, and independent of any action of our own.

Chatham, Ont. Harold Bolingbroke.

Oh, What He Said!

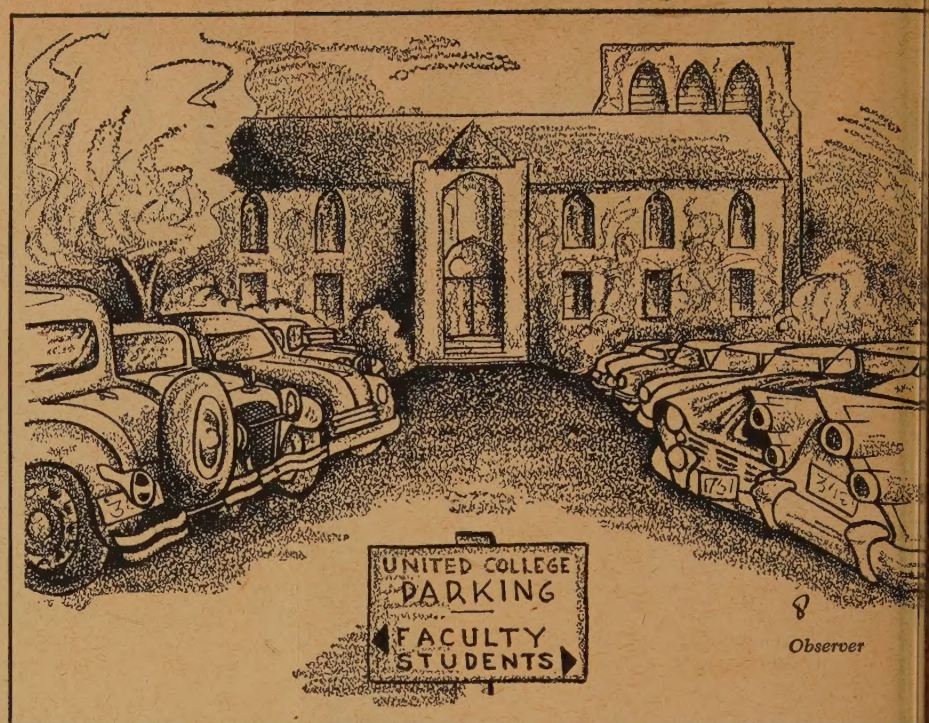
Dear Sir: I am sure there are many readers who would be grateful to Mr. Davidson if, when he speaks in another tongue, he would tell us the meaning. So many readers belong to the common herd who have trouble enough keeping on dead centre in one tongue. What "songoo" means I do not know. It's out of my world. Plain people like plain expressions, especially in religious papers.

S. F. J.

More on Revision

Dear Sir: I am very interested in the letter from Mount Allison University by Mr. L. D. Upward suggesting that *The Book of Common Order* be included in a revision on *The Hymnary*. I have thought along this line for some time and cannot help but believe this would be a great asset.

Madawaska, Ont. Elvin R. Towns.



Disturbed by Editorial

Dear Sir: I am hesitant to write because I have been somewhat removed from the Canadian scene. However, I feel so strongly on some of the issues which are raised by your editorial, "Western's Campus," that I am taking the risks involved in making observations from a non-participating position.

What I say is to some extent based on observations of student work in the United States, which is essentially carried on on a denominational basis; and on a conviction that our much more ecumenical Canadian approach is a real advance. Therefore it disturbs me when your editorial supports a programme which, to my mind, simply promotes this denominationalism and will lead us backward. Instead of submitting to this denominational trend, the United Church should continue its search for ways in which the ecumenical spirit might be brought more totally to bear on this crucial "wedge" area, the university campus. . .

Secondly, I am disturbed by an overtone which occurs too often in official United Church circles; I refer to the "keeping up with the Joneses" attitude underlying so much of the discussion. Surely it is irrelevant to discussion of United Church work on the London campus, or any other campus, to point to the Roman Catholic buildings, the Anglican theological college, the Lutheran Church work. Our concern should rather be to ask how we may witness to the living Christ on the university campus, not only as a denomination, but as a part of the united body of Christ.

Because of observations here in the United States I am convinced that the previous record in Canada in student work is more advanced than the denominational pattern found here; and because of what is apparent everywhere, but especially obvious here — namely, the perversion of Christian witness when denominatio pride takes precedence over total comm ment to the living Lord whom we meet the Catholic, universal, i.e., united chur Union Theological Seminary,

New York, N. Y. Robert Wrig

Take to the Air

Dear Sir: I was very interested in t article in the March 1st issue by E. Homewood, "The Okemow and His Cree I wish to say how glad I was to see article which illustrates the use of the sm airplane in our Northern Mission fiel I feel sure that this article will show many people that for the United Chur to serve these areas more efficiently, t airplane is going to be needed. I am co vinced of this fact. But the question posed as to where the airplanes would co from. Wouldn't this be an ideal proj for, say, the United Church Men of c of our Conferences? The United Chur would then be able to increase its effecti ness tremendously with its own air fl to serve the northern and other areas wh there are transportation problems, such Labrador and parts of the West Coast. sincerely hope that some action will taken along this line.

Mt. Allison University, David R. Sorr
Sackville, N.B.

Take a Bow, Mrs. C.

Dear Sir: To a young fiancée (for of two weeks now) of a theology stude Mrs. G. Carder's article "House by t Church" (April 1) was very encouragin

Her sincere and enthusiastic account parsonage life confirms my own realizati of the honour it is to become a wife, a the greater privilege—a minister's wife.

Vancouver, B.C. Beverley Coop

E. Melville Aitken comments on*

That "NO VISITORS" Sign

HOW frequently in the course of hospital work the minister is confronted by the "No Visitors" sign. It has been put on the door by order of the doctor. When he gave those instructions, was he including the minister as a visitor? There was a time, not so long ago, when it did include the minister because e hiatus between the work of the physician and that of the clergyman was so eat that the one had little relation to the other. I can recall how, when I began y ministry, generally speaking, the minister's coming was looked upon by many spital authorities as something to be tolerated rather than to be appreciated. is true that there were cases where ministers played the role of mere visitors d accordingly left the patients more exhausted than inspired. There may still the occasional physician and the odd nurse who have failed to comprehend e importance of spiritual therapy. But they are not in the front line of healing in the vanguard of first rate helpfulness.

I think I have only been confronted on a single occasion in the last number years by a nurse who thought it was a part of her function to exclude the nister from seeing the patient, but no sooner had the matter been referred to e attendant physician than the door was thrown wide open.

Of recent date, the breach between the work of the physician and that of the rgyman has been steadily narrowing until now it is generally accepted that they e but two phases of a single ministry, viz., the ministry of healing—a ministry ich in its wholeness is a gift of the Divine Creator, and must ever be accepted a sacred trust from His hands. Man is not a physical body which a doctor n cure, but a life which God alone can help, a complicated unity of body, mind d spirit, so inter-dependent and inter-related, that each reacts on the other d each responds in terms of the other. The process of healing is the bringing that whole unity into alignment with the whole will of its Creator.

The story is told of the man who stood on the Washington Monument beholding the view. Realizing that soon he had an appointment, he looked at his watch check the time. In doing so the watch slipped from his fingers and fell to the ound. He hurried to where it lay. It was a very expensive and highly complicated ne-piece and he prized it as a gift from his Mother. He found it badly battered d broken. He picked it up and hurried to a jeweller with the hope of getting repaired, but was told that the jeweller could do little for him. "If you would ke it to its maker," said the jeweller, "it can be restored."

The whole process of healing is a great ministry by the doctor and minister rking together that the patient may be brought into touch with his Maker, nose power alone can restore if given the fullest possible opportunity.

Thus, the minister does not enter the sick-room as a visitor, but as a Servant God. He will do well to remember that just as speech to be immortal does not ve to be eternal, so the call he is making, to be effective, does not need to be olonged. If he is confronted with serious illness, the briefer he can make his y the better. Some of the most effective work has been done in the shortest ssible time. Perhaps only a few words in prayer, but words carefully chosen t will help the patient to realize the reality and presence of a loving God whose ncern and power is ever available to help sustain and heal. Sometimes we nder why God allows sickness and disease to be the lot of His children, but one can minister long to cases of illness without realizing that sickness can do a life what nothing else can. Many a life that in health has ignored God, in kness has realized a need of Him and discovered Him as a great reality.

During days of convalescence there is afforded an opportunity for the minister do much in spiritual work. In some cases, great assistance has been rendered ough leaving with the patient the right kind of literature. Many patients have pressed deepest appreciation of the opportunity to read a message prepared pamphlet form for the sick-room.

One veteran of the Cross has just celebrated his ninety-third birthday. For ny years in his later life he served as a hospital chaplain. Without any hesitation declares that those years of ministry to the sick were the most fruitful and arding years of his whole life.

The sign "No Visitors" is not a deterrent but a tremendous opportunity to the nister who realizes the full import of a spiritual ministry.

---

r. Aitken is minister of First Church, Hamilton, Ont.

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Devotions — By PETER GORDON WHITE

A Space of Silence

A GARDEN is a quiet uncluttered space
Where things eternal find us, face to face.
In a night garden Love, upon his knees,
Cried out beneath moon-flooded olive trees.
And in a garden Death kept fateful tryst
With Life triumphant, in pale morning mist.
Oh, it was not by accident we came
Here where a few are gathered in Thy name
Where every stone's an altar, every tree
A branching candlestick pointing to Thee.
(What need of temple here where Thou art whole.)
A garden is a clearing in the soul.
A space of silence for the tired ear
Lord, in a still, small voice, speak to us here!

—Edith Lovejoy Pierce

Island of Silence

NEXT, in this new manual of training for the life of devotion, there should be a presentation of the necessity for taking time for retirement, for going apart, time to be alone and to enter into directed silence.

When Professor Spragg, my teacher of plant breeding at the Michigan Agricultural College, wanted to increase a new strain of Rosen rye which he had gotten from Russia and had then bred until it yielded three times what common rye would yield on the same land, he took it out to several farmers who lived on an isolated little island called Manitou Island in Lake Michigan. There, with no other strain of rye being grown on the island, and with the lake a protection from alien pollen, the new Rosen rye might be grown and the strain kept free from cross-fertilization.

In this way Professor Spragg was able to increase the pure Rosen rye until he had enough seed to send out to selected growers throughout the state. By this process of year after year putting uncrossed pure seed into the hands of the rye growers of the state, he almost tripled their rye yield on a given acreage.

There is no increasing of the pure seed of the spiritual life that does not call for both initial and frequent returns to an island of silence. *—Douglas V. Steere*

Prayer

ALMIGHTY GOD, we bless Thee
that Thou hast not turned away
from the children of men,
but hast shed abroad the influence
of Thy Holy Spirit.
We thank Thee that at Pentecost
Thou didst fulfil Thy promise
and pour out Thy Spirit upon the brethren
who were all with one accord in one place.
Withhold not from us that same Spirit,
though we have grieved Thee.
Move us too to repentance and faith and joy,
that we may walk as children of light,
as those ought to walk for whom Jesus has died,
whom He has called out of darkness into His marvellous light. Amen.

—R. W. Stewart

"God's Will for Our Time"

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Bible Readings

HERE are your home daily Bible readings for the coming two weeks:

May 15. A Man of Hospitality.....Gen. 18:
May 16. A Prayer for Others.....Gen. 18: 23-
May 17. Sons of Abraham.....Galatians 3:
May 18. Abraham Mourns for Sarah....Gen. 23:
May 19. The Power of Prayer.....Luke 11: 5-

Man of Peace in a World of Strife. Genesis 26: 1-5, 12-33

May 20. A Great Love.....Genesis 24: 62-
May 21. The Better Way.....Gen. 26: 12-
May 22. Room for Everyone.....Gen. 26: 18-
May 23. Blessed of the Lord.....Gen. 26: 23-
May 24. The Source of Peace.....Job 22: 21-
May 25. Fret Not for Evildoers.....Psalm 37: 5-
May 26. Led Forth in Peace.....Isaiah 55: 6-

Brothers Divided. (Temperance). Genesis 25: 27-34; 27—28

May 27. Cherish Your Birthright!...Gen. 25: 27-
May 28. A Mother Plays Favorites....Gen. 27: 1-
May 29. A Father's Trust Betrayed..Gen. 27: 18-
May 30. A Father's Blessing..Gen. 27: 27-29, 38-
May 31. A Brother's Hatred....Gen. 27: 30-37, 4-

Untoward Generation

ON the day of Pentecost the Apos Peter stood before a crowd of th sands in Jerusalem and cried out, "Sa yourselves from this untoward generation Any schoolboy can understand all of t words in the sentence save one. What an "untoward" generation?

Translated into simple English, Pe was saying, "Save yourselves from t generation that goes round in circles, sa yourselves from this meaningless whirlp of life, from this life that is always on t go but doesn't go anywhere!"

His words could be addressed to day. We are always on the go, always a hurry. If, a generation ago, a man miss a train he would shrug his shoulders a say, "Oh that's all right. There'll another one along in a day or two." Tod if we go down town shopping and miss first section of a revolving door we f behind schedule the rest of the day.

We say we are busy because our li are full. Is it not, rather, because our li are empty and we are trying to fill th up with a constant round of entertainme excitement and sensation?

Why do some women turn on the ra before breakfast and leave it on throu the day? Is it not because they do want to be alone with their thoughts, have to take a long hard look at th home, their marriage, their children themselves? *—Charles B. Templeto*

As Peter Loved

And immediately Jesus stretched fo his hand and caught him.—Matt. 14: 3

As Peter loved I love, and in his fashi
With boastful promises and bursts of passion;
Then anxious waverings and hot denials
And faith that drowns amid a sea of tri
Yet strong beyond my fitful love I see
His love forever reaching out to me.

—Jean Hogan Dud

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P.C.T.C.

IN THE NEXT ISSUE

Qu'Appelle Valley School
By DOROTHY H. MORRISON

Faith Healing—Penicillin
By E. GILMOUR SMITH

Observations

WITH SOME TREPIDATION we comment on things seen in churches where we have been a guest in recent months. But we hope our observations are positive and helpful. In each, there are many good things left unsaid; and many congregations are omitted entirely.

* * * * *

● THE MOST ATTENTIVE congregation we visited was at Wesley, Montreal, when the faithful of ten west-end churches gathered for an Ash Wednesday service. No preacher could have people like that and not go away resolved to try much harder to preach much better.

* * * * *

● THE MOST CROWDED congregation we have seen was at Parkdale, Ottawa, where a whole sea of faces met us on an anniversary Sunday. They told us chairs are in the aisles and across the back every Sunday. Their evening congregation reached several hundreds, too.

* * * * *

● A DELIGHTFUL JUNIOR CHOIR is always present at the morning service in King Street, Oshawa, and sang well at their 100th Anniversary recently, reminding us that Junior Choirs should be present every Sunday, not just occasionally for a special effort.

* * * * *

● THE FINEST YOUTH CHOIR we have seen and heard was at the first morning service in Trinity, Kitchener, a significant reminder that when churches move into the two-a-morning or more services, new choirs may be trained so that all the work isn't left to the seniors.

* * * * *

● THE MOST DIGNIFIED SERVICE using little children we saw when the Maple Church opened its fine new Christian Education building in March. A tiny boy and a sweet little girl had been well instructed in cutting the ribbon which opened the way for the children of the Sunday School to enter their new "courts with praise."

* * * * *

● ONE OF THE FRIENDLIEST fireside get-togethers at the close of an Anniversary Day was at Central, Windsor; a fine anniversary custom which is still enjoyed in many places after a good day of services.

* * * * *

● THE MOST INTERESTING Sunday School we have seen was at the Freelton - Strabane Charge, where not only children attend, but where a good old-fashioned Bible Class convenes before the morning service and the adults equal the youngsters in numbers. Sometimes we think that some of the best Sunday School classes are still being taught behind the furnace pipes in old country church basements.

* * * * *

● THE FASTEST GROWING church in Canada with over 1,200 members in three years is Humber Valley on the north-west border of Toronto. The 1957 donation to the M. and M. was $10,000. It takes two morning services but no evening service, and is packed with the young marrieds and their numerous children.

* * * * *

● THE MOST ATTRACTIVE CHOIR, with every gown pressed, every collar straight, not an ear-ring in sight (bless them), and not a bobbing bow but sober wine-coloured ties to match the gowns on all the men, was at the beautiful new Applewood Church, Port Credit. They sang their Bach number well, but they let us all sing the Amens, the Lord's Prayer and hymns, too. So many choir-masters are guilty of muting their choirs and inhibiting their congregations into listeners rather than participants.

* * * * *

● THE BIGGEST ANNIVERSARY DINNER was at Rhodes Ave. in Toronto where they had a whole year's effort in connection with their recent jubilee, including a preaching mission. And at the morning service their minister demonstrated well that useful talent of "communicating" in the children's story.

* * * * *

● THE MOST FLATTERING host preacher was at St. Paul's, St. Catharines. We actually found a sick-a-bed minister spending his afternoon listening to a tape recording of the morning service and sermon. It must have been disappointing for he got well and hastened back to do his own preaching again.

Editorial

Visit to Africa

THE Editor has left for a trip to Africa. During the latter part of May he will be in Jerusalem and Egypt. Then he will go down the East coast to Capetown, spend a few days in South Africa, before visiting the United Church missions of Northern Rhodesia and Angola. He will return via the new Commonwealth country of Ghana, and finally visit Dr. John Tucker, veteran African missionary in Lisbon, where Canadian missionaries prepare for Angola service.

During the latter half of June and July, articles under his by-line will appear in many Canadian daily papers. In order that there be no misunderstanding about this, THE OBSERVER wants to make it clear that all payments for these articles will be made to the editorial account of THE OBSERVER. As a matter of fact, it is partly because of this financial arrangement with these papers, which include the Toronto *Daily Star,* the *Ottawa Journal, Hamilton Spectator,* and others, that he feels free to spend the time and money required for such a trip.

It will be the first time that an Editor of the Church paper has visited the missions overseas. During subsequent issues he will give his observations of the work of the missionaries on that important continent, and try to give some interpretation of events in South Africa, Ghana and the Middle East.

It is believed strongly by the editors of THE OBSERVER that it is also a valuable thing to bring to the Canadian people who read the daily papers, but not the Church press, a first-hand account of at least some of the work being done abroad by an able and gallant army of missionaries. They are grateful for the co-operation of the editors of the secular press and commend the articles in both THE OBSERVER and daily papers to United Church readers.

WHEN MONEY TALKS WITH A CULTURED ACCENT

A YEAR ago after the Calvert Distillery fiasco, when the head of the Drama Festival wrote its supporters, including W.C.T.U. members, to help promote Calvert's products, THE OBSERVER joined those who urged the Prime Minister to act on the Massey Commission's recommendation and get on with the Canada Council.

This has finally been done, and the Canada Council, designed to promote Canadian culture has been set up, and granted its first 100 million dollars; one half for an endowment fund to foster cultural interests; the other half for capital grants to Canadian Universities over a ten year period.

Now the executive officers and directors have been appointed. To very worthy personnel they have added as directors, Canada's top brewer and Canada's top distiller.

There is no one representing rural Canada. Has rural Canada no culture? Has it no need of culture? Are the no distinguished representatives of the farm, worthy Mr. St. Laurent's appointment?

There is no one representing labour; yet in rece years labour has become a great force in Canada, a labour's attitudes can do much to mould the cultural l of the nation. Could the Prime Minister not find someo of distinction in labour to add to the directorate?

A very distinguished and cultured Roman Catho clergyman has been named vice-chairman. We think is a good thing that the Roman Catholic Church is so w represented. We are not going to complain that a suitab Protestant clergyman was not found.

But we would like to ask what claim to culture possessed by Mr. Samuel Bronfman; what qualificatio has he for the directorate of the Canada Council? W noted that it was said in favour of him and Mr. E. Taylor that they are millionaires. At first we thou they might be needed on the investment committee, b further reading indicates that with the former head of T Bank of Canada, Mr. Graham Towers, and other d tinguished financiers as members, advice will scarcely needed from them.

We were warned this sort of thing would happen i Council to promote culture ever got into the hands politicians. It has. And we are sorry.

If we had ever dreamed that unqualified millionai would be appointed we would not have urged it. We surprised and humiliated. We knew that money talk in Canada as elsewhere; we didn't know it talked w such a cultured accent.

ALBERT'S CENTENNIAL

MANY a good Methodist preacher tended furna washed dishes and shovelled snow to help pay way through Albert College. And many a boy with call to the Church in his heart, little education in background and with few dollars in his pocket fou Albert College his friendly door to the University a the ordained ministry.

On May 27th it celebrates its 100th anniversary, a many festivities are planned to mark the end of its f hundred years of service to the Canadian Church.

Albert has changed through the years. Once it wa University, conferring degrees. Perhaps in the future will become a University again, for there is a great n for the small Christian University a-growing in Cana But now it is a co-educational secondary school, specializing in helping older candidates for the mini find their way back to disciplined study under sympath masters. Bursaries and grants, and tutorial positions help with finances.

In addition it has become a Christian home and sch for the sons and daughters of Canadians on service living abroad, and for many young persons from the W Indies and elsewhere overseas. Their presence is one the broadening features of education at the Belle College. The Church, and the Bay of Quinte Confere particularly, are showing their pride and affection Albert. We hope their birthday gifts are generous.

THE UNITED CHURCH
OBSERVER
MAY 15, 1957

n Editorial Report

Too Many Preachers at H. Q.?

NORRESPONDENCE from an Ottawa layman, Mr. M. D. Garvey, brings up that knotty problem of ordained n serving in administrative positions in United Church, while so many pulpits ain vacant. Mr. Garvey, after some cious comment, goes on to say:

The Criticism

After these laudatory remarks it is ed that this next will be accepted as structive criticism given in good spirit. n sure I speak for many laymen—and ained men, too—when I express concern the shortage of trained and ordained isters throughout the land. We have n hearing of this problem for many rs now. It is so critical, that laymen e been asked to assume the pastorate rural and remote areas. While many n laymen are well-informed, intelligent enthusiastic, the fact remains that y *are not specifically trained* for the ies of the pastorate.

Your Reference Issue points up the that in the Headquarters of the United urch, some 56 ordained men are filling ious administrative positions for which y *are not specifically trained*. Now our cern can be understood in the light of se facts and we feel that dedicated nen could quite handily serve in most those positions. . . . We would like to at least 50 per cent. of the ordained n at Headquarters released to serve in pastorate, and their places filled by nen."

The Facts of the Matter

Mr. Garvey has put his finger on a sitive place in the United Church, and said out loud what a number of laymen e been repeating in whispers in many es. We appreciate his point, and ject him for asking that it be given a e airing.

The United Church has about 3,200 ained ministers. Almost two per cent. hem are in United Church administra- positions; 36 at headquarters and ut 20 of them in field positions scat- d across the nation.

Of the other 3,140 or so, 850 are on sion, although many of them are still king.

7 are Chaplains in the armed services. Nearly 60 are overseas missionaries. Over 50 serve as Professors in Colleges and Universities, most of them teaching in the theological seminaries.

36 ministers are doing post-graduate studies; some 40 are to be found in administrative positions in allied agencies of the Church, such as Bible Societies, Temperance Federations, etc. Two are with the D.V.A.; some are Members of Parliament; one heads the YMCA; one is a judge; some are doing Probation work; others serve as Chaplains in hospitals and penitentiaries.

Almost 1,800 serve as ministers in the active pastorate.

Mr. Garvey's criticism is levelled at those serving in administrative positions at Church Headquarters, and we assume at the Superintendents of Missions and others in field work employed by Headquarters Boards.

What he and others overlook is that in such work, many scores of laymen are employed too. The top executive positions usually are filled with ordained men with years of experience in the pastorate. But the ranks are filled with lay people.

An Example

We'll take THE OBSERVER first, for it is frequently said that the Editor should be a layman and has no business leaving the pastorate to edit a paper.

To produce and circulate THE OBSERVER to 178,000 homes, a staff of seventeen full-time and part-time employees is needed. In addition, there are many others involved in its manufacture. Only one full-time employee, the Editor, is a minister.

The United Church Publishing House runs a $5 million dollar publishing business for the Church with a staff of 370. Last year it sold 35 freight carloads of books, plus producing millions of pieces of religious literature. Six of the members of its full-time staff are ordained.

With due respect to the laity, we think that six out of 370 should be men trained in the ministry, if the Church's publications are going to make the impact on Church and Nation they should.

Missions Superintendents

The Board of Home Missions is a large employer of ordained men. Its three executive Secretaries and dozen Superintendents are ordained. Only three of them are in the Headquarters Toronto office. We won't take the space to argue this one, but we submit that there is no abler group of men, more dedicated to their tasks, better fitted for their opportunities, more modestly paid in relation to their responsibilities, than the HMB Secretaries and Superintendents. They go throughout the land overseeing hundreds of lay preachers and students, giving the Sacraments, preaching almost every Sunday in vacant pulpits or at special occasions, counselling and advising. With the assistance and advice of a Board with many laymen and scores of Presbyteries, Extension Councils, and Committees, comprised of many thousands of men, they administer a budget of well over a million dollars, and properties worth millions.

There are laymen who might do the job as well. We doubt that such a revolutionary change in policy could be made without adversely affecting the Church's work. The value of such men is not only that they are ordained, but they have years of pastoral experience behind them.

The same could be argued for other Boards. Christian Education has three Secretaries and a large group of ordained assistants, plus ordained field secretaries. These latter travel throughout the back reaches of this great country giving friendly and expert help to the pastors, and stimulating work among tens of thousands of lay teachers and midweek workers.

The Answer

We have no doubt that here and there a minister could be replaced by a layman to advantage. The Board of Men has recruited able laymen, who are doing excellent work. But top men ready to work for Church salaries are not plentiful.

Even in matters of finance and pensions, while the Assistant to the Treasurer is an able man, trained for his job with a degree in Commerce, and experienced in finance, there is also need for men with long years in the pastorate behind them to deal with the personal matters facing ministers and their families, Church Boards and their problems. That's why the senior men in the Treasury, M. and M., and Pensions are experienced ministers.

The answer to this problem lies in vigorous recruiting of men for the ordained

(*Continued on page 20*)

Cover Story

BEDSIDE

Tuberculosis kept Lynn and her friends in bed, but the Caravaners made sure they didn't miss out on Vacation School fun and education ..

Top—Caravaner Barbara Manson reads Bible Story for tiny tots.

Centre—Phyllis Campbell helps boys with map of Holy Land.

Bottom—Model Palestinian village provides fun and entertainment.

Story and photos
by E. L. HOMEWOOD

ACATION SCHOOL

JUST what does a 12-year-old do to pass the time when confined to bed?

That's what puzzled pretty Lynn (our cover girl) when e arrived at Toronto's Daughters of the Empire Hospital for onvalescent Children to undergo treatment for pulmonary berculosis. Now she finds she is really going to miss all the spital activities when she goes home this summer after a ar's stay at the big, friendly hospital opposite Eglinton United hurch.

Lynn was a newcomer to the hospital when I paid my first sit there last summer. She was busy making a picture book r the squirrels or bunnies, as the younger children are known roughout the building. It was part of the Vacation School ogramme being conducted by two volunteer workers of the ristian Youth Caravan Committee.

Actually this was an experimental programme. In the past, aravaners had conducted religious surveys in new housing eas, held vacation schools, assisted in worship services on dian reservations and frontier communities. But this was mething new.

Lynn had been to Vacation School in the United Church her mily attends in Toronto. But this was different. The action mes she played before were missing. Now there were guessing mes like "Who Am I?" and "I Spy" which could be played bed. Projects like the making of Bible maps, model Palestinian llages, and peep boxes illustrating the life of Christ were still cluded. But because of the large number of children of other iths in the wards, the story of the United Church crest and ctrinal teaching had been omitted.

Barbara Manson, Niagara Falls high school student, and yllis Campbell, now a Home Missions Board worker in Saskat-ewan, who conducted the hospital vacation school, were among 0 caravaners serving the church across Canada last summer. wo other Ontario girls travelled to Newfoundland. A British olumbia team flew into northern coastal outposts to hold orship services.

A group of caravaners held a Vacation School for 500 children Camp Borden. Another team visited homes and held family ghts and teen-age rallies on the Rama Indian Reserve near rillia, Ont. Four vacation schools and youth rallies were held in the 18-point Muskoka Larger Parish. Another caravan team conducted a religious survey in one of Montreal's new housing areas.

All it cost the church for these special projects was the expense of travel. Food and accommodation were provided by people in the communities, and the teachers, nurses, stenographers, farmers, students, factory workers and sales clerks who did the work gave their time free.

Miss Betty Bone, national director of caravans, is looking for over 200 caravaners to go out to work for the church this summer. Many of them will go to Indian reservations to help residential missionaries. One team will spend a month at Centenary Church, Hamilton, helping with property renovations, conducting a religious survey in the downtown area, and assisting with vacation school and outings for senior citizens.

And it is likely that some of these caravaners, when they finish their volunteer work, will be seeking full-time service in the church.

After a summer's caravaning, Elsie Joss, an attractive private secretary, returned to university to obtain her B.A. prior to entering the United Church Training School. Shirley Robinson left her kindergarten teaching job in Toronto to go to Norway House Indian Residential School. Fred Daubert and John Hart went back to university to train for the ministry.

But no matter where caravaners come from or go to this summer, nowhere will their work be more appreciated than at the Daughters of the Empire Hospital in Toronto.

The youngsters in the junior sanatorium, from infants to 14 years of age, have had their treatments interspersed with school work under the tutorship of two staff teachers. They have enjoyed Church School conducted every Wednesday evening by the Child Evangelism Group from Toronto Bible College. They have enjoyed occupational and musical therapy, Scout, Cub, Guide and Brownie activities, and stamp club projects. They made a lot of new friends as 66 youngsters arrived last year to take the place of 67 who graduated and returned home. They got to know children of English, Italian, Negro, French, Indian, Jewish and a half-dozen other nationalities.

But the highlight of the year for most of them was the Vacation School and the visit of the caravaners. ●

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Is It "The Only Way"?

Fourth in a series of articles on the claim "No Man Cometh Unto the Father but by Me"—John 14: 6

The Situation in Japan

By W. H. H. NORMAN*

ONE of the great question marks concerning Christianity in Japan is the tardiness of its growth. After almost one hundred years of foreign mission work in Japan, the number of Christians, Protestant and Catholic, equals no more than 400,000 in a total population of 88 million—about ½ of 1%. The rate of growth in Japan as compared with other missionary-receiving countries has been poor. When the war ended it was thought that there would be a great turning to Christianity. The Japanese were disillusioned and demoralized; the nationalism which had betrayed them had been discredited. But this did not happen, and during the last three or four years the rate of baptisms and memberships to the church has dropped even further.

Needless to say there have been heart-searchings about this among missionaries and Japanese Christians. One prominent missionary even wrote an article advocating the despatch of 100,000 missionaries to Japan. Undoubtedly Japan is a strategic country in every way. Its dominance among Asian countries in the past is prophetic of a similar role in the future. It is a key country in the strategy of world Christianity.

What can be done? Should we be sending more missionaries? In a brief article I can only outline a few points.

No Compromise

First, even if the rate of growth in Japan is slow, there must be no compromise with the gospel. A few missionaries, seeing the success of "new" native religions in Japan, are impatient with the conservatism of Christianity. Why does not the Church adopt some of the techniques of these religions, they say? There is a certain measure of validity in their criticism and doubtless certain techniques should be adopted. But the essentials of Christianity, its gospel message, Christian belief and ethical standards must not be compromised.

Personal Commitment

Second, John 14: 6 suggests a personal acceptance of Christ as Saviour.

"There is no expeditious road
To pack and label men for God,
And save them by the barrel-load."

Great evangelistic meetings, mass movements have their place, but personal commitment is one of the rocks on which the Church is founded. It must be remembered that though thousands gathered to hear Jesus preach, and to receive the loaves and fishes, He never lowered His standards; He uttered several "hard sayings" which discouraged large numbers of potential disciples. Nevertheless a little core of faithful followers was sufficient to guarantee the spread of the church.

This reminds us, thirdly, that in spite of the great number which were gathered to the Church on Pentecost, the early church appears to have grown slowly as far as numbers were concerned. It was three hundred years before the Roman emperor judged that the Church was strong enough to be given a favoured position, and even after that paganism was strong enough to stage a comeback under Julian.

400,000 Christians may seem a discouragingly small number for 100 years' Christian work in Japan, but it must be remembered that their influence is far wider than the number suggests. Furthermore even when the church was in its prime of energy, though it spread rapidly geographically, it grew slowly in numbers.

The Japanese Protestant Church is autonomous — except for a few sects dominated by missionaries—but that does not mean that it has been accepted as a Japanese religion by the Japanese people. In fact it is still regarded as a foreign religion. Moreover Japanese Christian leaders of thought still lean heavily on European and American theology for guidance because there is so little in the Japanese Christian tradition from which to draw. Augustine, Calvin, Luther, Barth, Brunner, Niebuhr seem to be the major sources of inspiration for Japanese theologians today.

That Foreign Flavour

Should we then double our missionary staff? The writer may be in

(*Continued on page 20*)

**The Rev. W. H. H. Norman is a missionary of The United Church of Canada in Japan.*

By JOHN G. DIEFENBAKER*

CONSERVATISM— FOR THE INDIVIDUAL

THE welfare of the individual is the basic responsibility of every government. Individual welfare in a sound ciety means the sum total of the many pects of individuality which go to make the whole man—sound in mind, soul d body. Its ingredients are, therefore, th physical and spiritual.

Historically the two are inseparable—a ct which explains why the standard of dividual welfare is always highest in a ciety where the political atmosphere sures the greatest respect by government r the freedom of the individual.

This concept is the historic tradition of nservatism and the basis of the political ilosophy of the Progressive Conservative rty of Canada.

We believe that it can only be achieved the restoration and maintenance of e rule of law impartially applied; by herence to the hard-won constitutional arantees of Parliamentary democracy; d by successful resistance to the danger- s trend in this country towards the cumulation of too much power in the nds of a single ruling group.

The major responsibility of the Progres- ve Conservative Party today is, therefore, restore the two-party system in Canada, d if we fail in this, Parliamentary gov- nment may well become a memory. Our rty, at its National Convention, laid the undations for forming a new government this country.

The demand of the party rank and file is that our policies should not be actionary, and while maintaining its ditional and historic policies, changes sed on experience rather than experiment ould be made. In other words, that e guiding principles of the Party should those of a reforming and critical nservatism.

To achieve office the Conservative Party must be able to appeal to Canadians of independent viewpoint.

Our basic policy might be described as one of Human Betterment, whereby:

1. That national unity and "ONE CANADA" will be achieved when each and every part of Canada receives equality of rights and privileges on the basis of the firm continuation of those provided for under the Constitution which shall and must remain unchanged and unchangeable.
2. The creative capacity of Canadians will be mobilized to lift the horizons of opportunity;
3. The frontiers of enterprise will be pushed outwards under responsible free initiative;
4. Injustice and exploitation will be denied by law;
5. Freedom from fear by the aged, the needy and the afflicted will be assured by a comprehension overall Plan for Social Security.

To put it simply, the Progressive Conservative Party must be responsive to the needs and hopes of Canadians everywhere, even unto the humblest of our people.

The Progressive Conservative Party has been advocating a National Development Policy in co-operation with the Provinces for a number of years. We believe that the welfare of the Canadian people requires:

1. The adoption now of a National Development Policy in co-operation with the Provinces which will develop our natural resources for the maximum benefit of all parts of Canada.
2. The encouragement of more processing of Canada's resources in Canada.
3. Correction of the present unfavourable trade balances.
4. The fostering of wider financial participation by Canadians by the development of our resources.
5. Greater opportunities and employment for a steadily increasing population.

Our Party for several years has advocated the calling together of a Commonwealth Trade and Economic Conference, but on each occasion Liberal members have voted against the motion. Our Party when it achieves power intends immediately to convene such a Conference and thereby to restore to a maximum extent the British Market.

Furthermore, we believe that a major reason for the serious trade situation is that we are being taxed out of the markets of the world by unnecessarily high taxation.

Every Canadian last year paid more than was required for the cost of government. We say that a policy of surplus taxation is not justified and that reductions should not be reserved only for election years. The High Tax Party has been in power too long. The taxes have become confiscatory and can, if continued, bring about the end of our system of free enterprise.

Inflation is the major domestic problem confronting Canada today. Canadians encounter it every day in rising prices. The only action that has been taken has been to restrict credit and to raise interest rates. Such a policy cannot cure inflation without effective action by the Federal Government to restrict its own spendthrift mentality.

Major elements increasing inflation are heavy government spending and high taxes, in both of which fields the St. Laurent government seems to pride itself on its record of failing to reduce either or both. The credit restrictions that have been introduced have struck a body-blow at home builders; have brought the residential construction industry to a near ruin; and

(*Continued on page* 20)

Mr. John G. Diefenbaker, Q.C., is M.P. Prince Albert, Leader of the Progressive nservative Party of Canada and Leader the Opposition.

GETTING LITTLE NELLIE DONE

By J. A. DAVIDSON

A MINISTER friend of mine says that he's afraid that one of these times when young parents say to him, "Please, we'd like to have little Nelly *done*," he'll lose his temper and snap back at them, "And just how would you like her *done* — rare, medium, or well?" He admits that such rudeness would be inexcusable, and he hopes that he can resist the temptation to let loose.

Most ministers today, at least the ones with any sensitivity about such things, are uneasy about what has happened to the practice of infant baptism. Emil Brunner, the Swiss theologian and one of Protestantism's most influential voices today, says, "The contemporary practice of infant baptism can hardly be regarded as anything short of scandalous." And he contends that it is "a highly questionable arrangement when it is requested more from a consideration of custom than from a conviction of faith." Not many will challenge him on that.

What has gone wrong? What has happened to infant baptism? Two pressures seem to have done much harm to the practice of infant baptism. Firstly, there is the pressure of what can, not unfairly, be called gentle superstition; and, secondly, there is the pressure of fashion.

Every minister encounters this superstitious—or, at least, semi-superstitious—attitude more often than he is happy to acknowledge. The apprehensive parents fear that if little Nelly is not *done* something dreadful may happen to her. They tend to look upon baptism as something to be administered along with vaccination and the diphtheria and Salk shots — and generally they have about as much understanding of baptism as they have of the technicalities of vaccination. But it is not fair for the Church and her ministers to criticize such people. There is something ludicrously pharisaic about the mutterings of ministers over such things. The failure here is the Church's, and ministerial indignation often has traces of injustice and hypocrisy in it. Surely such an attitude towards infant baptism could not have become so prevalent had the Church been more diligent in the instruction and care of her people. But the hard fact remains: the sacrament of infant baptism has suffered from ignorance and superstition.

The second menace to infant baptism, and perhaps more dangerous than the first, is in the approach of fashion, the approach that is dominated by simple considerations of etiquette. This is the attitude of those who see the baptism of a child primarily as a social event. It transforms the sacrament of infant baptism into what is, at worst, a pagan birth festival, and, at best, a bit of pious baby-worship. The etiquette experts, of course, prefer to use the term "christening" in place of "baptism"—I suppose to them it doesn't sound so pious and stuffy. The word "christen" once simply meant, "to make Christian" but now even *The Concise Oxford Dictionary* allows as an acceptable meaning, "give name to," and it assures us that it can properly be used of "ships, bells, etc."

Apparently the etiquette people think it still quite in order for little Nelly to be christened during a regular service of worship, but they do tend to suggest that it is perhaps a bit nicer, a bit more fashionable, to have a private service either in a church or at home, with only the family and invited guests present to see little Nelly *done*. No doubt there is a relationship between the sacrament of infant baptism and the fashionable ceremony of christening—but in some cases it almost defies detection. But here again the Church must accept most of the blame. This sort of thing could not have happened had the Church instructed and nurtured her people adequately and been less willing to compromise with the demands of the fashionable world.

Of course, there are many people today who do know what they are doing when they present their children for infant baptism. They are aware of the deep meanings of baptism, and they understand the responsibilities which they promise to accept when their children are baptized. But can anyone deny that infant baptism is seriously menaced by superstition and the demands of fashion?

Because of what has happened in the practice of infant baptism there are some people today who suggest that we give up the whole thing. Karl Barth, the most influential Protestant theologian of this century, calls for the abandonment of infant baptism — and he belongs to a Church that has always had infant baptism. But surely there is a very obvious alternative—*the rehabilitation of infant baptism*. It was to this task of rehabilitation that our Church committed itself when the 1954 General Council received the Report on Infant Baptism and gave it general approval, and commended it to congregations, and to ministers and elders in particular, for their study and guidance.

The Report, our Church's official teaching on baptism, makes the following points:

> "It is the session . . . which has oversight of the administration of the Sacrament of Baptism to infants. . . . The Minister as pastor should visit each family and be aware of the faith and attitude of the parents. . . . The Session and minister must be assured of the sincerity of parents and others who may offer infants for baptism. . . . Baptism is not to be administered indiscriminately, but with due regard for the responsibility of the Church and the parents or sponsors."

It says, "The proper subjects for Infant Baptism are (a) the children of parents at least one of whom is prepared to acknowledge Christ as Saviour and Lord

(b) children presented by sponsors in
Christian faith."
And here is what the Report has to
about the time and place for infant
ptism: "Whenever possible . . . Infant
ptism should be administered in the
esence of a congregation at a public
vice of worship. In special cases, elders
other members specially delegated may
rticipate in the Sacrament in place of
congregation as a whole." Our Church
tainly insists that infant baptism is not
nply a private or domestic matter. (With
spect to godparents, here is what the
ort says: "The term 'godparents' has
official standing in The United Church
Canada. As a courtesy persons may be
designated and be present at the Sacra-
ent, but may not take the vows in place
parents or sponsors.")
When an infant is baptized he—or she—
received into the faith and fellowship of
e Church because he is a member of a
ristian family. The Report points out
at in the early Church "emphasis upon
mily life had a great deal to do with the
adual acceptance of the practice of
fant Baptism." Infant baptism came
to the Christian Church through the
ntral place of the Christian family in the
urch—and in the Christian family is its
ntinuing justification.
Infant baptism has been described as "a
crament of the future . . . a Sacrament
destination." It is not a once-and-for-all
atter. It but marks the beginning of
at is planned and promised as a lifelong
lgrimage along the Christian way. The
al significance of the baptism of a child
in what follows from the act of baptism.
e believe that God acts in baptism—but
e must never forget that God acts through
rsons and the baptism of a child will
ve its effect through God acting in the
llowship of the Church and in the family
aking a Christian home founded on
hristian faith. Early Protestants spoke
their later life as the arena in which
ey "improved their baptism."
A child's baptism will be "improved"
imarily in the Christian home. A child
ill learn more of the way of Christ from
hristian parents than from all the instruc-
on, however competent it may be, that
n be given him elsewhere. There is no
bstitute for the Christian family and
e Christian home in the making of
hristians. (Of course, some of our finest
hristians have come out of different
ckgrounds; with them it has been adult
nversion—but most Christians are home-
own.) The meaning and justification of
fant baptism are in the faith of *the*
hristian Church and the faith of *a*
hristian family. The force of infant bap-
sm is in the Church's reception of the
ild into its care and faith and fellowship
d in the parents' solemn promise that,
the grace of God, their child will be
ought up "in the nurture and admonition
the Lord . . . to be His faithful servant,
to his life's end." ●

Why Baptism in The Church?

By JOHN P. FREEMAN*

BAPTISM has always been the initiation ceremony of the Church. Originally it seems to have been administered to adults when they had made a confession of sin, and a public profession of their conversion to the Christian faith.

It took the form of complete immersion in a river or lake, and was regarded as a ceremonial washing of the body to correspond to the inner cleansing of the spirit through the power of Christ. Adult baptism was often performed privately by the early ministers of the Church in the course of their missionary out-reach, before congregations became well established.

Infant baptism seems to have been practised very early where one or both parents were Christians as a sign that the cleansing power of Christ could operate through faith of the home. It was always expected that the child, on maturity, should make his own profession of faith in order to partake fully in the church's life.

* * * * *

The United Church recognizes the validity of both infant and adult baptism. It practises both. While it regards both types of baptism as having a different form and meaning, it insists that basic to both ceremonies is the element of sincere confession and trust in Christ—on the one case a faith of the believing adult, and on the other of the child's parents.

In other words, the essential thing about baptism is not how much water is used, or who holds the baby, or whether it wears a special Christening dress, or how old the baby or adult may be, but rather whether those desiring baptism are sincere in their desire to be followers of Christ and His way.

* * * * *

We reject the belief that the baptism of an infant will make his chances better with God than those of an unbaptized infant in the event they both died. We believe God to be far more merciful in His dealings with us than that. The real effectiveness of the baptism depends upon the degree to which the parents are sincere in their own Christian faith, and on the part played by the church as the child grows up.

* * * * *

While the home is a perfect setting for infant baptism in many ways—for it is in the home and through it that the saving power of Christ will first be mediated—the Church would prefer to have children baptized at Church.

One reason is that too often in the home setting, Baptism loses the significance of a rite of the Church—it becomes solely a family or a social affair.

The aim of the Church in seeking to have children baptized at Church is to emphasize the relationship of the Church and the home to each other. It is not to have the ceremony performed in a church building, but rather in the midst of the congregation. On the one hand the family needs a vital contact with Church life to carry out its obligations; on the other hand, the congregation are called on to lend their support both as individuals and as a Church toward leading all children to Christ.

**The Rev. John P. Freeman is minister of the Atikokan, Ont., Charge. This was written for his own people.*

It's not a "religious" group—
It's not a "cure" for alcoholism—

JUST WHAT I

By a Member of Alcoholics Anonymous

"I admitted I was powerless over alcohol"

Miller photo

IN the whole history of medical science, though I make no claim to experi knowledge—there is but one instance that I can recall of a widespread disease for which effective remedy has been discovered not by the physician, but by the sufferer himself.

That exception is the disease, for it is properly so called, of chronic alcoholism. It is one of the major social diseases of our time. No respecter of persons, affecting men and women in every walk of life it brings misery and unhappiness to the sufferer and those near to him, and gravely handicaps the community and the nation as the record for absenteeism in any large industry will show.

The Christian Church, with its bidding to heal both soul and body of the afflicted must have as real a concern for the alcoholic as for those who suffer from other illnesses. The day is happily passing when the "problem drinker" is treated as a moral derelict. Today it is recognized that he is a sick man and once reclaimed for Christ and society, can be a tremendous influence for good.

Alcoholism is sometimes described as "an allergy of the body linked with an obsession of the mind." Certainly most alcoholics exhibit a neurotic personality, the pattern of which is usually established in childhood either in over-protectiveness or its opposite, the deprivation of normal satisfactions and contentment. Thus, on the psychological side, the alcoholic runs away from the crises of life; he won't face up to stress and strain and decision and discipline. If he can't have genuine pleasure, he will obtain synthetic thrills in a world of illusion and make-believe. Much of that illusion is stimulated by a craving for recognition and esteem by those who are basically inadequate. There is self-love, self-pity; sometimes self-hate.

Also there seems to be in almost every

A. A.?

ue alcoholic a physical factor as well. is body does not deal with alcohol as a ormal body does. The reaction is different; e detoxicating process — usually called obering-up," is more difficult. Apart from cohol there may be—I avoid dogmatizing technical matters — certain deficiencies nutrition, of blood sugar and glandular cretions. Much research is going on today all these matters, both physical and sychological. A great quickening of terest in the whole matter has occurred the past twenty years.

But this article is about Alcoholics nonymous. For long, long years, medical ience and psychiatry had pretty well een defeated by the alcoholic until A.A. me along. Nowadays we don't hear much out the "Gold Cure" and the endless ostrums put out by quacks to "cure" the roblem drinker.

What About A.A.?

A.A. does not pretend to be a cure for coholism. "Cure" is almost a banned ord among instructed alcoholics. We feel ere is no cure in any absolute sense. The vidence is that the business of becoming alcoholic, mentally and physically, is ot a reversible process. Thousands of us e convinced that we will be alcoholics ntil we die. But at least we have found reprieve. We have found a programme at enables us to live, happily and con-ntedly, without alcohol—without desire, ithout ill effects. There is perhaps an alogy in the case of the diabetic. He ill probably always be a diabetic—but e can live out a normal life span with the lp of insulin. An alcoholic has proven e can do the same with A.A. But so, too, e has found, or others have found—pported by expert medical evidence—at even after a "dry spell" of twenty ears without a drink, one drink will mediately set up a chain reaction, and e is back where he started.

That means any realistic approach to A.A. must involve sooner or later (it is later for some, unhappily) a recognition that one can never again be a "controlled" or "social" drinker. The alcoholic is no prohibitionist; he does not blame his normal friend who enjoys a drink; he may even envy him. But for the alcoholic that "one drink" is out: it spells doom for him. That realization takes some effort to come by.

Back in 1935, in Akron, Ohio, two men, both cultured and of good education, met during a hangover One, Dr. Bob, was a medical man; the other, Bill W., was a stockbroker. Alcohol had wrecked both their lives. And in desperation, facing a common problem, they began to talk about it and what might be done. Out of that earnest, thoughtful talk, A.A. was born, and the "Twelve Steps" were brought into being. The Steps are basic precepts, suggestions towards recovery. And it always seems significant that Bill W., who is still alive, owes much to an earlier association with the Oxford Group in the days when Sam Shoemaker was at Calvary Church, New York. (And Canada's Canon Q. G. Warner often with him.)

A.A. is not a religious group in the ordinary sense; certainly not denominational. Catholic or Protestant or Jew can subscribe equally to its principles. But it IS founded on spiritual concepts, and while it imposes no theology on anyone, it does imply the supremacy of God in all life and the adequacy of the grace of God to meet all the problems of life. A.A. does dethrone self—and the alcoholic before all else tends to want his own way, going on a bender when he doesn't get it.

A whole article could be written on the Twelve Steps. Let me quote just the first three and indicate the others·

1. We admitted we were powerless over alcohol and that our lives had become unmanageable.

2. We came to believe that a Power greater than ourselves could restore us to sanity.

3. We made a decision to turn our will and our lives over to the care of God as we understood Him.

The remaining steps are suggestions concerning a moral inventory, admission, reconciliation and amendment in respect to wrongdoing, the cultivation of the spiritual life in prayer and meditation, and the passing on to other alcoholics of the experience so gained.

Those first three steps go deep in bringing about the personality change which is involved in alcoholic recovery. It is hard, often, to admit powerlessness, so many stubbornly insist "I can handle it!" Faith often comes at the point of accepting defeat. Insane living and conduct become sane when the management of life is surrendered into hands other than our own,

(*Continued on page* 21)

When visiting TORONTO

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AMPLE PARKING

Write for Rates and Reservations.

"THE LESSON I NEVER FORGOT"

"Jim, one of the things I remember best about my grandfather is a bit of philosophy he was fond of repeating . . .

"There are fine things and common things he used to say. One man chooses the common, and gets the fleeting satisfaction of having paid a small price.

"Another chooses the fine, and pays a little more—yet he gets the better bargain. For his is the lasting satisfaction of having paid so *little* more to get so *much* more."

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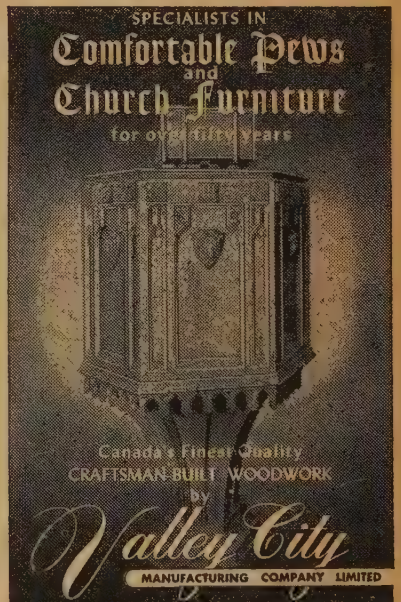

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As I See It

By ROMAN COLLAR

STUDENTS of Holy Scripture will recognize the source of Moffatt's translation of Job 4: 4. They were words that were spoken to Job at a very painful moment in his career by one of his counsellors. (By the way, if any preacher is looking around for a suggestive text this will not come amiss.)

The Book of Job has been a favourite of mine since the time it was wonderfully illumined by our Old Testament professor. Give the credit that is due these patient scholars. Very few students want to learn Hebrew—I was one—and, of course, learn only as much as will carry them over the examination bridge. Then . . . You can guess the rest. But Hebrew or no Hebrew, one cannot forget the rounds of speeches to and by the Godly Job in his hour of inexplicable distress. Unknown to himself, he was being tried in many ways that would make the very strongest curse and quail. But he does neither. He was the bravest of the brave. His head was "bloody, but unbowed."

It was in these circumstances of puzzling trouble that his friends, with the best intention in the world, came to him with comforting words. They could hardly recognize him, "and every man of them tore his tunic, and flung dust upon his head."

"Now," says Eliphaz to Job, "remember that '*your* words have kept men on their feet'." In other words, "You have put backbone into the feeble and discouraged; you helped men to be brave in the disastrous hour; be brave and courageous in your turn. . ." "I would turn to God, and before God lay my case. . . He binds up where he wounds, He hurts and heals."

I have no difficulty in recalling other sentences from the pageant of history that have put men on their feet! But hear the words of Jesus when He sent out the little group of invincibles, "Go and make disciples of all nations . . . and I will be with you all the time to the very end of the world."

Christ's speech that day was brief. Only some fifty words, yet they were words that have run around the world; fifty words that have sent adventurous God-fearing missionaries from Asia to Europe, to the Americas, to the frozen Arctic, to the stifling Equator; words that have sent men into the vilest slums with the message of hope, to charmed circles with a reminder of their responsibilities in Christ to the weak and despairing. These words should be remembered by the Church NOW. Believed in, they will stiffen her resolves, and set her upon her feet. "I AM WITH YOU." What more does she need?

Silver Thread

By ELEANOR McKIM

TODAY I found a grey hair in my head! This in itself is not astonishing; nor did it cause me any anguish. But it did startle me. It was as though, while my back was turned, this hair had jumped out at me and said, "Boo!"

One gets so used to the idea of being young the days and years rush by in such a busy stream that we don't realize we are moving with them. Then one day—spang—we know why people seem to be graduating and marrying younger; why the winters get colder each year, and why skating parties aren't as much fun as they used to be.

Then our hands idle to an unaccustomed stop and we realize in a misty, mellow sort of mood that we are no longer young. Not old, either, but just about at that point in life that speakers mean when they talk about "the heat and burden of the day."

It is a good place to be. Most women in their thirties wouldn't be 18 again for anything. The reason we get nostalgic about our lost youth is that, by the same token, this sweet present will also pass.

By the time a woman is well into her thirties the big questions of career and marriage have been answered. The economic and family patterns have been set. The uncertainties of life which loom before the 18-year-old have been met and dealt with in one way or another. She has known success, disappointment, fear, love, birth, bereavement, good and evil. How she has dealt with these verities of life has set her character and personality. She is, on the whole, pretty comfortable w herself.

Experience has taught her to make t most of each passing day. The perfect a ideal tomorrow will never come and beggar the present by dreaming. She l learned not to be carried away by eitl joy or sorrow, knowing that life g endlessly on and these experiences ma her one with all mankind.

The woman who suffered agonies at because she was not pretty, at 35 mal the most of the appearance the Lord ga her, but she knows that the qualities mind and heart and spirit are what l friends value most.

To me the greatest gift of maturity the ability to isolate rare moments of pu joy; to shut out all else and savour to t full a sweet perfection. The satin smoot ness of my baby's cheek against mine; t ebony filagree of a bare-branched t against moonlit sky; the fearful, sucki swirl of pounding surf, can blot out else. I can understand the Oriental gazi for a day at a single cherry blossom.

Most important of all, women of th age have found out that they are n strong enough to achieve serenity by th own efforts. They must put their han in the hand of God and youthful aspirati becomes the steadfast strength of surrend They have learned, too, the seeming co tradiction, that faith is often for lo periods a matter of will power.

So this first grey hair, symbol of t passing years, is really nothing to grie over. Rather it is a small point of awar ness where we can weigh our gains a losses. We can conclude that life is deepening experience. We can savour t present, then let it slip unregretted awa It is likely that the best *is* yet to be.

The Fowler Report

By KENNETH J. BEATON

RELIGIOUS broadcasters are great interested in the report of the Fowl Commission on Broadcasting presente recently to the House of Commons by t Prime Minister.

The most radical recommendation that the present C.B.C. Board of Governo

• Radio Here to Stay

hould be dissolved and a new Board of 5 members appointed, responsible for all adio and T.V. broadcasting, including .B.C. and private stations. Recommendaons are made for stringent regulations ith adequate penalties for infringement.

C.B.C. officials should welcome such a hange. They will be free of responsibility or much petty administration and can ajor on programming. This should relieve he present stalemate in the Religious Department. I have no way of checking ow many stations there were when the .B.C. was set up, but it was undoubtedly small proportion of the 189 Radio and 8 T.V. stations which need supervision ow.

Professor Dallas Smythe of the Univerity of Illinois, whom I know personally ecause he supervised certain aspects of he New Haven survey, brought a staff nto Canada and they monitored the prorammes of 62 Radio and 33 T.V. stations n the week beginning January 15, 1956. On the stations of the Trans-Canada Radio etwork 4.4 per cent. were religious. On .B.C. T.V. stations the proportion was .2 per cent. These figures are much higher han the New York and New Haven area hich Dr. Smythe and his staff monitored he year before. The T.V. figures were: New York 1.1 religious programmes, New Haven, .8 per cent. This C.B.C. showing s made up mainly of Church Services and Morning Devotions, types of programmes hich have almost disappeared from the merican stations. But such programmes till have a high listener rating in Canada. Religious broadcasters in Canada will hope hat with an enlarged staff the C.B.C. eligious department will give more effecive leadership in other lines of our special eld of interest.

The Commission estimates that the .B.C. will need $472,000,000 for the next ix years and recommends that it be guarnteed. If such a miracle should happen, hose who have responsibility for conuous programming will be heartened. Nothing is more discouraging than to get art way through a series of programmes nd find your finances collapsing.

They also recommend that the C.B.C. n Toronto and Montreal should be provided with adequate plants for T.V. production. Apart from the tragic need of such plants, religious broadcasters would be interested because the C.B.C. could then provide space and leadership for training religious T.V. broadcasters, something which has not been possible until now.

"Radio is here to stay," says the Fowler Commission emphatically. It's to be hoped this sinks into the minds of C.B.C. management. Radio has been raided by T.V. for years now, for creative minds and talent. No attempt has really been made to replace either. Not a few religious leaders might take it to heart. Radio is still a very potent instrument for our use, and we need to keep this in mind in our training programme.

The Commission says that the C.B.C. should have an adequate public relations department. Their diagnosis of the C.B.C.'s public relations is very accurate. They are deplorable. In the interests of good broadcasting, including religious radio and T.V., the C.B.C., its purposes and programme should be understood in the country.

There is a recommendation that an adequate department of research should be set up. It would be financed by the C.B.C., the private Radio and T.V. companies and two Canadian Universities. Research would be conducted into the influence of programmes on individuals and groups—that is, for the first time in Canada researchers would ask—not only how many are listening, but who listens and what happens to them. From the standpoint of religious broadcasting this is very important.

• Waking Up

With Open Eyes

By GENEVIEVE CARDER

MORNING comes early and usually too soon in a household that contains four youthful members — as any parent can testify. When a gay young voice proclaimed to the world the other morning that it was "time for porridge," I muttered in rebellion, "It can't be time to get up. It's still dark." To which my understanding husband replied, "It's always dark when your eyes are closed, dear." Quite overcome by such profound wisdom at so early an hour I opened one eye—to find that the world was not, after all, as dark as I had thought!

Life presents us with many such experiences. A seven-year-old friend of ours is just completing her first year of figure-skating, and has been looking forward eagerly to the pageantry of the club's closing production. Her dainty costume was almost completed when her mother learned, to her dismay, that the public performance was scheduled for a Sunday afternoon. In no doubt about the right course of action, but dreading her daughter's disappointment and possible tantrum, she began to break the bad news by saying, "I have just found out that the skating concert is to be on a Sunday."

With complete amazement on her face, the child said, "On Sunday! They ought to know better. I guess I just won't be in it."

There had been much conversation around the family table concerning the right use of the Sabbath day in connection with a local vote on the open Sunday issue. It had not passed unheeded over the head of the seven-year-old. With suddenly opened eyes her mother realized that her children were getting a kind of nourishment at the family table that has nothing to do with food. And how bright her world did look at that moment!

Life is not all fair and good. Dark days and dark years come to each of us. But if we can face forward with wide open eyes of faith instead of half-closed eyes of apprehension, we will see the good that is in each experience and find our way through the darkness. One wonders if we who are in the churches are sufficiently alert to our many opportunities of helping others to "open their eyes and see."

My declaration of what I believe to be right or wrong may be just the reassurance for which my children are waiting. Your personal invitation to that disinterested one to accompany you to church or meeting might be all that is necessary to lead him into an eye-opening experience. With alert sympathy and patient understanding, we who would follow Him ought to be among those who, ever since New Testament times, have brought their friends to Jesus. •

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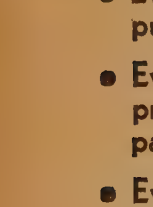

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The Music Makers

By FREDERICK J. HORWOOD

LET me tell you something about th Lanevery church organ. Two of yo may sit beside me and the others ca huddle around so you may see what I do Now Donna, please push that button a your left and the power will come on. W can't play an organ without wind in th pipes. No, not those blue and gold pipe across the front of the organ. They loo pretty but they are dummies and ar supposed to be old-fashioned.

Here are three keyboards which we ca manuals. Each one has a special name The top one is called the swell orga because the pipes it plays are enclosed in big case with shutters which open to mak the music louder. The second manual i called the great organ. It has more pipe than the swell and produces a bigger tone The lowest manual is the choir organ, an has some fancy pipes connected with it which represent such instruments as th clarinet or horn. At each side of th console there are 45 knobs which we ca stops. These stops will give us any kin of sounds an organ could produce. Yo can see a long row of couplers across th organ. These are used to connect th sounds of each manual together, and t add octaves above or below. Suppose w try some of those tiny pistons or button below the manuals to see what they do There are 330 different places where may put my fingers or my feet so I mus be careful not to touch the wrong one Heather, you are too young to read thos strange words like diapason and dulcian on the stops, but you push the button Try number 3 below the swell organ. See four stops came out! Now I shall play little tune. Suppose you try button 4 Two stops went in and another one cam out! Like magic, isn't it? Now pres button 1 under the lowest keyboard. Onl one stop came out, and it represents clarinet. I'll play a tune with this stop using my right hand, and play the chord with my left hand up on the swell organ Now we'll try the great. Suppose you pus button 5 under the great. Better cove your ears now because the music will b very loud.

Here are some keys for the feet, thirt of them. The short ones are the sharp and flats, and I must play them with th toe. The others are naturals. I can pla them with the toe or the heel or the sid of my shoe. There are several other pedal for expression, and some pistons for th toe. Donna, put your foot on piston 3 an now hear the many kinds of organ tone which sound well together. Then there a magic button which every boy and gi likes to touch. It is marked "full organ,

yn here at my right. Heather, can you ch it with your toe without falling off bench? I shall only play seven chords h it on.

Some day when you have your old thes on we'll go up in the organ chamber see the 2,500 pipes which make the sic. The smallest is the size of a pencil the largest one sixteen feet high. But we must shut off the organ now. Heather press this little button in the corner, and all the stops will go in at once. And Tommy, will you come around here and push the button with the red light above it and the motor will stop . . . so our organ lesson is over. Cheerio for this time.

Names of our new members will appear next month.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Does the United Church believe in the Virgin Birth of Christ?

A. We say the creed.

Q. Does the United Church believe in miracles?

A. Yes.

Q. Can you tell me why laymen are better preachers than ministers? Every time I have heard a layman he's been good.

A. We didn't know they were. Maybe it's because they don't have to preach as often.

Q. Does the session or minister change the order of communion service?

A. They usually work together on this; and normally the session look upon the minister as their leader in such matters.

Q. Who discharges a renovating committee, and when?

A. Such a committee would probably be appointed by the Official Board or Trustee Board, and would be discharged by one or the other when the work is done.

Q. Is it permissible in the United Church to conduct the affairs of the Church through the Official Board without having a Session?

A. The Secretary of the General Council says: "Only a charge that was so governed at the time of Union and has not since then chosen to have a Session."

Q. Do ministers get training in business procedure? I have seen many annual meetings "messed up" by poor chairmen.

A. Some are very well trained, but few Colleges attempt a thorough job in this. They expect the boys to get this through experience, we assume.

Q. Which is correct, the convict was hanged, or was hung?

A. In our opinion both are morally wrong. Grammatically, hanged is correct.

Q. How do we find out about the availability of good religious movies?

A. The Ryerson Film Service, and the Board of Information and Stewardship have lists and catalogues.

Q. Do you know how long it took to bring about the Church Union of 1925?

A. The Montreal Methodist Conference in 1885, and the Presbyterian General Assembly of 1889 are considered to be starting-points. But the urge to union has been a character of Canadian church life for well over a century.

Q. Is it true that the United Church makes a great deal more of Communion than the Methodist Church used to make?

A. We doubt it. The Very Rev. George Pidgeon tells in his "Story of the Union" of Methodist preachers who rode a thousand miles on horseback to "receive the sacred rite." P. 75.

Q. Is it a rule or a custom for a United Church minister to make a charge for conducting a funeral service?

A. No. It is officially discouraged.

Q. Who may attend the Prairie Christian Training Centre?

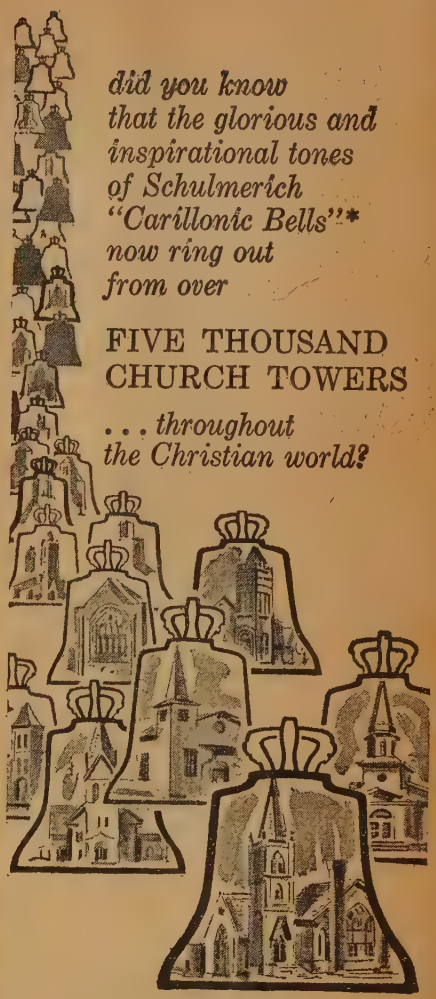
A. Any person aged 18 to 80 who is willing to learn and to share what is learned with others when returned home. Applicant must be recommended by minister.

Q. How much does winter course cost at P.C.T.C.?

A. $1.00 a day for board and room, if student can afford it. If not, the Centre will pay for him.

Q. Please give us an opinion on the average age at which Sunday School pupils should become church members?

A. These things vary greatly; but 12 to 14 seems a good time.



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PREACHERS AT H.Q.

(*Continued from page 7*)

ministry, and a realistic recognition that a man may still be a minister in a specialized field without being negligent in the observance of his ordination vows. The Headquarters of the Church may not always get the best men; it should. If these are to be replaced by laymen, they must only be replaced by laymen who are top-drawer in their own fields, and sufficiently dedicated to work for much less than what business, industry and the professions give their executives. And they must be laymen who know the work of the ministers in the tiny places of the church—for it is there where most of the ministers are, and where most of the work is still done. ●

THE ONLY WAY?

(*Continued from page 10*)

a minority when he feels that a large increase in missionaries would not be an advantage. It would simply increase the foreign flavour of Christianity in Japan, and the foreignness of Christianity in Japan is one of its greatest handicaps. It still speaks with a foreign cultural accent. God has never depended on mere numbers for the growth of His Kingdom—numbers of missionaries or dollars. In the nine years since I returned to Japan I have seen churches reach self-support in a few years *where there is able Japanese leadership.* One dedicated, gifted Japanese minister has been able to do what five missionaries could not do.

Having said this I add that there is still a place in Japan for a few missionaries of the first quality — men and women who have the ability and patience and stamina to master the language and who reflect the spirit of Christ so clearly that Japanese forget they are foreigners and see Christ "placarded" before them.

Finally, is it a vain hope that the so-called Christian nations can behave as nations in a Christian way? If Canada would admit—if only on a quota basis—Japanese and other Asians as immigrants; if western nations would take a stronger leadership for world peace and stop letting off H-bombs—the chief result of which is the contamination of the atmosphere; if Hollywood films—widely shown in Asia—reflected Christian culture; if problems of industrial and racial strife and social security were settled; if divorce, drunkenness and cases of immorality did not hit the headlines so often — in short, if Christendom could make a Christian impact in the East, the effects of Christianity in Asia would be immeasurable. ●

CONSERVATISM

(*Continued from page 11*)

have made it impossible, except for the well-to-do people, to secure needed homes.

Major projects are being shelved by municipalities. They have adversely affected the economy in various parts of this country. They have caused many small businesses to be strangled into bankruptcy in numbers not exceeded since the depth of the world depression. They have forced Provincial Governments, Municipal and school administrations to pay excessive interest rates to finance vital public works and improvements.

The political will of the individual is best expressed in local government. It has been well said that government is always best when it is closest to the people. Conversely, it is the least democratic when it is furthest from the people.

The stand taken by the Progressive Conservative Party on provincial and municipal rights is based on this belief. It is the opposite of the doctrine of centralism which has been the guiding philosophy of government in Canada for the past twenty years.

We believe in a strong, but not an all-powerful national government. We believe in financially sound provincial governments. We believe in the utmost freedom for the individual to work out his or her own welfare within a social and political structure which maintains these essential constitutional checks and balances whose whole function is to ensure that government at every level is, indeed, government of the people, by the people and for the people.

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A. (*Continued from page* 15)

have so repeatedly made a mess of gs. And the contentedly sober alco- cs the newcomer meets in A.A.—often own former drinking companions and mates—are the living proof that "it be done!"

inally, this is not a quick treatment is undertaken and finished. It is a kind of life, lending a new quality to and opening doors never glimpsed ore. Indeed the alcoholic, as a person has been sensitized by his own hurts, es to see that his very disability, far n being merely a handicap, is the pass- d that enables him to reach another might scorn the non-alcoholic well- ner as one who just doesn't understand. s also true, of course, that alcoholism symptom of all kinds of emotional

The Dark Approach

Oh, do not draw me to Thee through despair.
Is there no other access to the light
Than through the dark approach? Am I denied
A higher sun because my sun is bright?
Although the day was fair I yearned for Thee,
Sensing through summer's dream a dream more fair,
And spoke Thy name in peace to silent skies.
Oh, do not draw me to Thee through despair!

I was not willing, but the sun withdrew.
"Surely an easier way will make Thee dear,"
I cried, while grief began to carve the wounds,
And friends of golden days to disappear.
Alone and beaten on an alien earth
Thy sacred ways were more than I could bear.
And then—and then, the Everlasting Arms!
And I have learned to love Thee through despair.

—*M. E. Drew*

blems, and moral ones, too. Many use hol as a moral anaesthetic to deaden a testing conscience. And many deep ndships are set up in A.A. in this ring of problems as they come up in ryday life — not just at the point of nking, but as they underlie the tempta- n to drink.

So A.A. opens a door to changed living, ing with it a new serenity, a new sitivity to others' needs, a new sense belonging, a new vision of becoming. it any wonder that this prayer should used daily by tens of thousands of A.A. n and women?

God grant me the serenity to accept things I cannot change; the courage change the things I can; and the dom to know the difference."

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

ANNOUNCEMENT has been made by the Book Steward that Joan Walker o Swastika, Ont., has won the 1957 Ryerson Fiction Award with her novel, *Repen at Leisure*. Mrs. Walker was winner of the Leacock Medal for Humour with her boo *Pardon My Parka*, published in Canada and Britain simultaneously in 1954, which ha run into four editions and had serial publication in both Canada and Denmark. . The familiar sound of a particular engine is the signal for the children along the lonel Swedish - Norwegian border to catch up their books and run down to the library trai sent regularly throughout the district. . . "The Delhi Public Library" is the title of recent UNESCO report giving the results of five years of library work in that city This pilot project has proved most successful and will serve as a pattern for two mor to be started in other Asian countries. One of the disappointing results has been th absence of women from membership. Librarians believe this is due more to socia restrictions than to lack of interest, and plans are being made for special rooms or specia days for the use of women. Membership is predominantly student and under 30 year of age. 1,800,000 book loans were made in the five years and 77 per cent. came to rea books not periodicals.

Entrusted with the Gospel

By David A. MacLennan. (Toronto: The Ryerson Press.) $2.00.

Reviewed by H. Howey.

Dr. MacLennan accepted with "alacrity and joy" the invitation to give the Warrack Lectures on Preaching at Trinity College, Glasgow, in 1955. . . This reviewer found the first chapter, "Entrusted with a Commission," the best. It deals with the question "Is the pulpit obsolete"? and with the minister's responsibility in this kind of world.

Paul Schneider, the Pastor of Buchenwald

By E. H. Robertson. (Toronto: The Ryerson Press.) $1.75.

Reviewed by D. M. Perley.

This is a free translation of the letters written by Paul Schneider, a Reformed Church pastor in Germany, to his wife during his struggle with the Nazi authorities in 1934-39. It shows a heroic soul who literally counted not his life dear unto himself. It is a most moving account of the resistance of a single - minded and wholly dedicated Protestant pastor to the monstrous tyranny of the Hitler machine.

Reformers in India

By K. Ingham. (Toronto: The Macmillan Co. of Canada, Ltd.) $3.50.

Reviewed by A. A. Scott.

In a thoroughly documented study the author traces the growth of public sentiment in India against the evils of the caste system, sati, (suttee) and other kindred social abuses, the growth of a desire for modern education, the emancipation of women and the attainment of their true place in society. It shows how in every case the stimulating power which was effective in producing these striking changes was mediated to the Indian people through the preaching of the Christian Gospel, and the practical example of Christian lives.

Prayer Can Change Your Life

By Dr. William R. Parker and *Elaine St Johns Dare.* (New York: Prentice-Hall Inc.) $3.50 (Am. P.)

Reviewed by Roy M. Pounder.

. . . I found the case histories the mos interesting part of this book. One exampl of help received through prayer is worth hundred homilies on the subject. . . Th book records a scientific experiment whic sought to test the healing power of praye

Four Books on the Bible

A Short Bible

By Austin Farrer. (Toronto: Collins. 50 cents.

Case Histories

From the Files of Dr. Luke *by Paul N Varner.* (Columbus, Ohio: Wartbur Press.) $2.50.

Reviewed by E. M. Cook.

We take these two books togethe because each deals with the Bible. Th first, *A Short Bible* by Austin Farrer, is Fontana Book. It has a lengthy introduc tion and for the rest has arranged portion of the Old and New Testaments to mak what the title suggests, a short Bible. Ther is much to commend it. Its price i negligible. Its size is small. It will easil slip into pocket or purse. It is adapted t be read in spare moments anywhere, an time.

The thirteen chapters of the secon book are called *Case Histories* from th files of Dr. Luke. They are written as i Luke were speaking today. They are cas studies of patients treated by the Grea Physician.

Mirror to Today

Paraphrases and Reflections *by Lilia Cox.* (Toronto: Ryerson Press.) $1.75.

Reviewed by D. M. Perley.

In this day of new translations of th Scriptures it would seem difficult to fin anything that could truly be called "fresh.

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But this little book completely answers to that description. Miss Cox is the headmistress of Gateways School, Harewood, Leeds, and seems to be well acquainted with the findings of biblical criticism but is keenly aware of the relevance of the Word to the needs of today. . . I think it may be said, without exaggeration, that once one begins to read this little book it is very difficult to lay it down until finished.

A Year with the Bible

By John March. (Toronto: The Ryerson Press.) $3.00.

Reviewed by Roy M. Pounder.

This book contains 366 Bible readings, classified, with introductory and explanatory notes. The author is a scholarly English Congregationalist. His approach to the Bible is modern, but without that over-technicality which is the besetting sin of so much contemporary work in this field. He is expository without being platitudinous and verbose. This book is sympathetically written and is "popular" in the best sense of the term. . . It is some time since I reviewed a book so packed with meaning as this.

Much Ado About Me

By Fred Allen. (Toronto: Little, Brown & Co., Ltd.) $5.00.

Reviewed by J. A. Davidson.

This is a thoroughly delightful book, and will be read with enjoyment by all who liked the late Mr. Allen's radio programmes. It is his second book of autobiography; the first one, the hilarious *Treadmill to Oblivion,* was an account of his career in radio; this one tells of his childhood in Boston, his beginnings in vaudeville in his teens, and his rise to eminence and popularity in his twenties and thirties. Fred Allen wrote with warmth and wit, and his work illustrates Stephen Leacock's famous definition of humour as "the kindly contemplation of the incongruities of life, and the artistic expression thereof."

Never the White Rose

By Carroll Voss. (Philadelphia: The Muhlenberg Press.) $3.50.

Reviewed by Dorothy Dumbrille.

A wholesome story of young love by a popular American writer. Here she tells of the love of Ruth, a girl from the other side of the tracks, for Clay, son of a prominent family, and of how this love was frustrated and sacrificed because of her sister, Maida. There is a deep, underlying lesson, showing how the future of many people may be shaped by gossip, pity, misunderstanding, and self-sacrifice.

It is a wholesome, warm-hearted, tender story. A love story entirely clean and satisfyingly romantic in spite of this.

The Runaways

By Berta and Elmer Hader. (Toronto: Brett-Macmillan.) Cloth $3.00. Board $2.50.

Reviewed by Frederick J. Horwood.

The Haden books are stories of animals and birds, originally wild, but tame if you give them a chance. Just the kind of a book for children beginning to read. The illustrations are excellent.

From One Gardener to Another

New Books
for Minister and Layman

THE EXPERIMENT OF FAITH

By Samuel M. Shoemaker. This book, written chiefly for laymen, is based on the famous "Pittsburgh Experiment"—an effort to make the downtown job an expression of Christian belief. Packed with stories of people's experiences. $1.50.

TRIUMPH OVER TRAGEDY

By Iona Henry with Frank S. Mead. Iona Henry's entire family was wiped out, husband, son and daughter, and she was unbelievably injured. This is the moving story of her fight back to life and of the philosophy which really stood the test. $2.00.

IS GOD AT HOME?

By J. B. Phillips, author of *Letters to Young Churches,* etc. Thirty brief chapters, answering today's questions about life and religion. Very striking. Written specially to reach those outside the churches. $1.25.

PRAYER AND PERSONAL RELIGION

By John B. Coburn. "A kind of map or guidebook to the foreign land of prayer . . . written by a native of that significant soil."—Robert McAfee Brown in the Foreword. Layman's Theological Library. $1.00.

PRAYERS FOR THE PULPIT

By Walter G. Gray, St. Petersburg, Florida. Here are 111 heartfelt prayers which have been used in Pasadena Community Church, St. Petersburg, Florida. "These prayers have helped many."—J. Wallace Hamilton. Published in response to request. $2.00.

IN BUT NOT OF THE WORLD

By Robert W. Spike, Department of Evangelism, Congregational Christian Churches, U.S.A. A notebook of theology and practice in the local church. Problems and claims of the church today are discussed. Real life situations dramatize every issue. $2.00.

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About People and Places

Around the World in Four Days

They came from all parts of Canada, and they were together only four days. But in those four days of meetings, members of the Board of Overseas Missions went around the world in their discussions and actions. Angola, Northern Rhodesia, Hong Kong and Japan were spotlighted with the appointment of ten new missionaries.

Other things the board did:

Joined 1,500 people in Trinity United Church, Toronto, for World Mission Night to hear the new missionaries and Dr. "Sid" Gilchrist of Angola.

Authorized the recruiting of 26 more missionaries to meet immediate needs, including 11 ministers, 5 doctors, 2 educationists, 1 theological teacher, 2 social workers, 2 agriculturists, 1 sanitary engineer, and 2 other technical workers.

Awarded scholarships for study in Canada to five church leaders from India, Japan and Korea, and provided scholarship funds to assist others in studies within their own country or abroad.

Heard reports from field representatives: Dr. W. S. Gilchrist of Angola, Rev. G. Earl Leard of India, Rev. H. W. Outerbridge of Japan, Rev. William Scott of Korea, Rev. E. T. Lute of Trinidad; and from Rev. Theodore Tucker of Angola (recently appointed Africa Secretary of the Division of Foreign Missions, National Council of Churches of Christ in the U.S.A.); Rev. Floyd Howlett, Rev. Theodor Jaeckel and Mr. Lloyd B. Graham of Japan; and Rev. A. C. Dayfoot of Trinidad.

Adopted a budget of $1,207,053, of which $985,000 will come from the Missionary and Maintenance Fund and the balance from special funds.

Revised the missionary salary scale in line with the increasing cost of living in certain countries.

Approved in principle a plan to join with the Methodist U.S.A. Division of World Missions in the building of a new hospital in Korea.

Ratified a new constitution which will place the administration of the work in Angola directly under the General Assembly of the African Church.

Approved plans for a proposed Church Union in Northern Rhodesia between the Church of Central Africa in Rhodesia the Barotseland Church and the European Free Church in the Copperbelt.

Set up a Committee to study theological training in Africa.

Commended the Canadian Government for its part in the Colombo Plan, and requested it to study the possibility of launching a similar plan for economic development in Africa south of the Sahara.

Sent a message of congratulation to the Presbyterian Church in Trinidad on the establishment of the British West Indies Federation; noted plans for closer collaboration among the various Presbyterian Churches within the Federation and for an evangelistic Mission to the New Nation.

Heard addresses by the Moderator and by Dr. Donald West, Secretary of the United Christian Missionary Society, Indianapolis, Indiana, and Chairman of the Interboard Committee for Christian Work in Japan.

Honoured retiring missionaries—Rev. Howard W. Outerbridge, D.D., and Mrs. Outerbridge of Japan, Rev. William Scott, D.D., and Mrs. Scott of Korea, and Rev. Harold F. Swann, D.D., and Mrs. Swann of Trinidad at the annual Board dinner.

Paid tribute to the memory of the following missionaries who had passed away during the year: Dr. Edward C. Wilford, Dr. William McClure, Mrs. Duncan MacRae, Mrs. Duncan MacLeod, Dr. J. Oscar Thomson, Rev. R. A. Mitchell, D.D., and Mrs. Mitchell, Mrs. F. J. Anderson, Mrs. H. F. Woodsworth, Mrs. V. B. Walls, Rev. George P. Bryce, D.Paed., Rev. James Menzies, Ph.D., and Mrs. C. W. Service.

The Church and Its Senior Members

"The Church loses a great opportunity if it allows its Senior Citizens to take the wealth of their experience into retirement," writes Mrs. B. H. Peterson, Activities Convener for The Fair Haven Homes for Senior Citizens at Burnaby, B.C. And most of the 161 residents of this, the largest of the United Church Homes, are involved in some form of project where their skills and knowledge count.

There is an Auxiliary of the members which handles much of the work in connection with planning special event entertaining the entertainers, and pro moting the most ambitious project, a annual bazaar for which the residen work all year and which brings in n less than $500. This money is used f equipment and furnishings, a commun ion service and hymn books, and f help towards the World Day of Praye Relief in Korea, and communi welfare.

Lively 92-year-old Mrs. Ten Eyck "Apron Fund," a project of Hillcre Lodge, Orillia, has brought intere and income, a lawn chair and a pla form rocker to the residence.

In other homes the ladies work f the Red Cross, making swabs and sev ing and knitting. At the Ina Grafto Gage Home in Toronto, the Children Aid Society supplies wool for children garments, and the ladies have made u 500 yards of flannelette into diapers f the Canadian Save the Children Fun

The Senior Adult Committee of t Department of Christian Education h issued a comprehensive folder direct to church members by the older peop suggesting ways of helping them a utilizing their skills.

The Church will also co-operate the First Ontario Conference on Agi which is to be held at the Universi of Toronto, May 31st to June 3rd, 19 Dr. H. L. Pottle, Secretary of the Boa of Information and Stewardship, Chairman of the Church Committe which will be addressed by Rev. Haro Stanley Stewart, D.D., former Dean Theology, McMaster University.

Rev. Frank Fidler, Associate Secr tary of the Board of Christian Educ tion, will be the representative of t United Church at the Round Tab Discussion which will consider t advantages of direct church particip tion in community programmes; wh are the special contributions the chur can make to such programmes?; h the church any real responsibility provide recreational leadership should the churches be establishi older peoples' homes?; and what a the distinctive contributions of chur organizations in this field?

Observer

Missionaries Dalrymple, Mr. and Mrs. Thurlow, Miss Frosch, Mr. and Mrs. Tonge and (inset) Frodsham—(See Overseas Bound, page 26)

Observer

Fair Haven residents

our New D.D.'s

United College, Winnipeg, Rev. Wil-ed C. Lockhart, Ph.D., Principal, at Convocation April 25th presented ur of its graduates with the honorary gree of Doctor of Divinity: **Lieut.-ol. Rev. James Browne,** Command haplain (P) Central Command, Oak-le, Ontario; **Rev. George F. Dyker,** inister of Crescent-Fort Rouge hurch, Winnipeg; **Rev. Frederick J. ouglas,** minister of St. Andrew's hurch and Director of Church Exten-on for Winnipeg Presbytery; and **ev. George W. McNeill,** Protestant haplain at Stony Mountain Peniten-ry.

Twelve students, members of this ar's graduating class received the ollege Diploma in Theology: **Harold ston, Harold W. Boyd, Victor R. owins, Walter R. Cowan, William J. ickerson, Alexander Macartney, Geo. illard, Phyllis G. Murdoch, Desmond cCalmont, D. Glen Stewart, Alex-der Suitters, Sidney A. Walmsley.**

Three ministers were admitted to the achelor of Divinity Degree, two in sentia: **Rev. Gordon John Freer,** ow studying at Harvard; **Rev. John nford Paterson,** now studying at dinburgh; and **Rev. Abel Parsons,** inister at Selkirk, Manitoba.

The special Convocation speaker as **Rev. C. Earle Gordon, S.T.M.,** inister of First Church, Truro, N.S.

ensions and M & M

The Pension Fund and the Mission-y and Maintenance Fund have nefitted by a number of recent quests according to a report from e Rev. V. T. Mooney, treasurer. The . and M. got $1,000 from the Millicent ilsley estate, London, Ont.; all the sidue of the Robert Rogerson estate, aforth, Ont.; $1000 from the estate Mrs. Kate Robinson, Woodstock, B.; a share in the residue from the rs. Mary Eleanor Stewart estate, ancouver; one-ninth of the residue the estate of George Chester Stew-art, Maple Creek, Sask.; and two-fifths of the residue of the Dr. Edward T. Seaton estate, Hamilton, Ont. The will of Mrs. Lizzie Parsons, London, Eng., left one-sixth of the residue to the M. and M. and the Pension Fund, in equal shares.

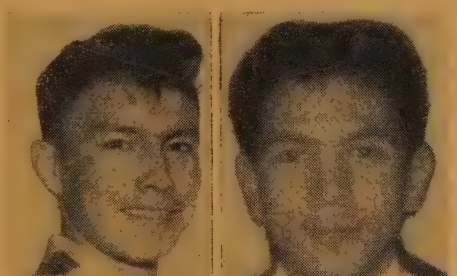
The Pension Fund received $1,000 from the estate of Dr. John R. Parry, Hamilton, Ont.; five per cent. of the residue of the Arthur Woodhouse Williams estate, Toronto; one-quarter of the residue of the estate of Miss Fannie Waldie, Montreal; and one-third of the residue of the Ella M. Wood estate, Tillsonburg, Ont.

Week-end with Elders

Schools for Elders were held at **Carleton Place** and **Renfrew** on a recent week-end, with Rev. Homer Lane, D.D., Associate Secretary Board of Evangelism and Social Service, as Director. The history, duties and problems of elders all were discussed and made plain. Dr. Lane preached in Trinity-St. Andrew's, Renfrew, when ten new elders were welcomed.

New Address

Rev. K. H. Prior, LL.D., recently appointed Field Secretary for the Western Provinces for the Board of Overseas Missions, has a new office address. It is 10957—86th Avenue, Edmonton, Alberta. Tel. 37369.



Harper Edgar

Tom Longboat Medals

Two boys with United Church affiliation have received Tom Longboat medals as the best all-round Indian students and sportsmen in Manitoba and southern Ontario. **Louis Harper,** student at the United Church Indian Residential School in Portage la Prairie, excels in hockey, and plays baseball and softball exceptionally well. He has a gift for music and for leadership and is an excellent all-round student. **Gary Edgar** of Scugog Island, Ont., was the 1955-56 champion in basketball in the Lake Ontario Bantam class, an outstanding player in baseball, and a track and field champion. He also maintains a high standard of proficiency in all his high school subjects. A member of Grace United Church, where his father is an elder, Gary is active in the youth organizations, particularly Young People's, of which he is the president.

Bibles and Bread

Hunger for the Word of God is even more terrible—and more prevalent—than the daily necessity for bread, stated **Rev. K. G. McMillan,** General Secretary of **The British and Foreign Bible Society,** in his annual report. Rev. E. E. Long, D.D., Secretary of the General Council of The United Church of Canada, addressing the Board luncheon, told of seeing people going to the churches in Russia to hear the Scriptures because of the shortage of Bibles. More than 359,000 Bibles, Testaments and Scripture portions in 75 languages were distributed in Canada last year.

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The Cattos

July at Albert

Leaders at the **Young Adult Conference** at Albert College, Belleville, Ont., July 20-27, include Rev. C. M. Stewart, Associate Secretary Board of Information and Stewardship, who will be in charge of Bible Study; Dr. Cliff Plant, Director, Mr. George Prentice, Registrar, and Rev. Frank Fidler, Associate Secretary Board of Christian Education, the Dean.

PEOPLE

Overseas Bound

The Board of Overseas Missions at its Annual Meeting appointed ten new missionaries. To ANGOLA, **Mr. Whitney B. Dalrymple,** Bridgetown, N.S., and **Mr. and Mrs. Stanley Frodsham** of Vancouver and Kelowna, B.C.; to NORTHERN RHODESIA, **Rev. Charles and Mrs. Catto,** God's Lake, Man.; HONG KONG, **Rev. Walton H. Tonge** and **Mrs. Tonge,** London, Ont.; JAPAN, **Mr. and Mrs. James McKitrick Thurlow,** St. Thomas, Ont., and Hiroshima, and **Miss Celia Frosch,** fiancee of Rev. Donald B. Orth.

A Week at Bella Coola

Dr. Peter Kelly (Poo-choock-te-mot) —(one who grows greater and greater not only in size but in body and mind) —and **Mrs. Kelly** (Mee-mick-cla-na) sailed on the **S.S. Catala** to Bella Coola recently for a week of special meetings and banquets on the charge founded by Rev. W. H. Pierce and which was one of Dr. Kelly's pastorates. Rev. R. G. Bracewell is the minister.

Out of the Past

At a recent preparatory service in **St. Andrew's Church,** Toronto, two of the young people joining the church were recognized by Mrs. Ralph Mills as belonging to a family she had welcomed to Canada five years before. At that time, combining the duties of president of the Rosedale Home and School Association with those of Community Friendship Secretary, she had called on families newly arrived from Europe, extending friendship and help in connection with school problems and church attendance, an area in which she acted as liason for the various denominations. These two children with some others had gone to the United Church Sunday School. Now they are taking on the privileges and duties of full membership in St. Andrew's.

New Preacher

The Swift Current, Sask., Church on a recent Sunday licensed **Ian Philp** to preach and recommended him for ordination in June by the Saskatchewan Conference. The minister, Rev. W. J. Bell, conducted the service during which a presentation of $200 was made to Mr. and Mrs. Philp from the congregation and boards of the church.

50 Years an Elder

Living to the advanced age of 92, **Dr. Edward T. Seaton,** elder for 50 years and Clerk of Session in Melrose Church, Hamilton, Ont., died recently. During a half century of work in the field of education his influence on youth in church and school has been incalculable.

Missions Speaker

Mrs. Frank G. Brooks, New York, Past President of the Women's Division of Christian Service of the Board of Missions of the Methodist Church of the United States, will attend the Annual Meeting of the Dominion Board of the Woman's Missionary Society, addressing an open meeting in Deer Park United Church on Wednesday, May 29th.

Photo Lotte Jacobi

Mesdames Brooks and MacLeod

Women in Church

Named "Churchwoman of the Year" by the Washington Pilgrimage, Inc., **Mrs. W. Murdoch MacLeod,** general director of United Church Women, representing 10,000,000 Protestant women in the U.S., is taking part in the 17th Annual Meeting of the Dominion Council of the Woman's Association. She spoke at a "Service of Witness" on May 13th in Bloor Street Church and on May 14th addressed the gathering on women's work.

Mrs. Jean Newman, Toronto's only woman controller, will address the Annual Dinner on May 16th of the Dominion Council of the Woman's Association.

AN OPPORTUNITY FOR

LEADERS OF YOUTH EVERYWHERE

A new series of contests for young people opens immediately—generous prize plans

30 WINNERS TO SHARE MORE THAN $300 IN PRIZES

HERE ARE THE RULES — Read them carefully — and get to work on the project of your choice

Group 1—Essays

CONTEST A—Age-group 17 years and over.

Write an essay, not less than 800 nor more than 1,000 words, on the subject:

"WHAT IS THE IMPACT OF LIQUOR ADVERTISING ON YOUTH AND WHAT DO YOUNG PEOPLE DO ABOUT IT?"

PRIZES—1st Prize—$35.00; 2nd Prize—$25.00; 3rd Prize—$15.00; 4th Prize—$10.00; with Three Additional Prizes of $5.00 each.

CONTEST B—Age-group 13 - 16 years inclusive.

Write an essay, not less than 500 nor more than 700 words, on the subject:

"HOW CAN A TEEN-AGER BEST MEET THE DRINKING PROBLEM FOR HIMSELF AND OTHERS?"

PRIZES—1st Prize—$25.00; 2nd Prize—$20.00; 3rd Prize—$15.00; with Four Additional Prizes of $5.00 each.

N.B.—All essays should be accompanied by a list of specific sources of material used — e.g., sermons, books, addresses, films, pamphlets, etc. The judges will give credit for this information.

Group 2—Scrap Books

CONTEST C—Age-group 13 years and over.

Make a scrap-book of clippings from newspapers, magazines, etc., which illustrate the alcohol problem in daily life.

Classify in two divisions—

(a) Stories, news items, pictures, cartoons, etc., which show the harmful consequences of drinking.

(b) Similar clippings, etc., illustrating attempts to meet the problem of alcoholic beverages.

PRIZES—1st Prize—$25.00; 2nd Prize—$15.00; 3rd Prize—$10.00; with Four Additional Prizes of $5.00 each.

CONTEST D—Age-group up to and including 12 years.

Make a scrap-book as described in "Contest C".

PRIZES—1st Prize—$15.00; 2nd Prize—$10.00; with Five Additional Prizes of $5.00 each.

SPECIAL NOTE: As this contest is designed to encourage young people to look for appropriate references, NO CREDIT WILL BE GIVEN FOR MATERIAL TAKEN FROM PUBLICATIONS OF THE ONTARIO TEMPERANCE FEDERATION.

Contest Rules

1) All who desire to enter one or more of these contests should fill in the entry form below and send it as soon as possible to The Editor, "The Advocate," 39 Davenport Road, Toronto 5, Ontario.

2) Anyone may enter any contest for which he or she is eligible by age, but everyone must forward an entry form.

3) All entry forms will be acknowledged and in connection with Group 1, helpful material for preparation will be forwarded on request.

4) The contests will close on October 15th, 1957, and all entries must be in the hands of the Editor before that date. Names of winners will be announced in the December 1957 issue of "The Advocate".

5) Entries will be judged by a competent committee of judges on the basis of originality, accuracy and arrangement.

The decision of the judges will in all cases be final.

6) All entries will become the property of "The Advocate" and cannot be returned.

FILL OUT THE ENTRY FORM BELOW, AND MAIL IT TO:

THE EDITOR, THE ADVOCATE,
39 Davenport Road,
Toronto 5, Ontario.

Contest entry form

The Editor, "The Advocate"
39 Davenport Road,
Toronto 5, Ontario.

I have read the rules, and I desire to enter for the contest(s), marked on this form.

GROUP 1 (A) 17 years and over .....
(B) 13 - 16 years .....
GROUP 2 (C) 13 years and over .....
(D) up to 12 years .....

My Name Is.....My Age Is.....

My Address Is.....

.....

If you desire helpful essay material, mark here.....

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CHURCHES

Verdun's Little Fire

Chalmers Church, Verdun, Que., Rev. W. G. Onions, minister purchased a manse five years ago. In the interval they have raised the money and increased their regular givings by 5 per cent. Recently the mortgage was burned at a special ceremony when Mrs. C. Foster applied the match.

Rev. H. A. Watts, Chalmers Church, Vancouver, B.C., will broadcast over the Dominion network of the C.B.C. on Sunday, May 26th, 4.30-5.00 E.D.T.

Dinner for 500

Built at a cost of $187,000 and recently dedicated the new Christian Education Centre of **Kimbourne Park Church,** Toronto, contains facilities for an expanded Christian education and recreational programme. A week of special programmes marked the opening, a feature of which was the dedication dinner attended by 500, at which Mr. Harold R. Tufts was presented with a Hymnary and Bible in appreciation of his work as chairman of the Building Committee. Rev. Carman E. Armstrong is the minister.

Report for 1956

359,480 Bibles, Testaments and Scripture portions were distributed in this country by the British and Foreign Bible Society in Canada in 1956. Over 78,000 volumes were presented free to such groups as new Canadians and service personnel.

$260,000 was sent overseas during 1956 for world-wide Bible Society work but this is not enough to meet the urgent needs.

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The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE 5, TENNESSEE

Oak for Waterford

Renovations are under way at th church in Waterford, Ontario, with centre-aisle plan being adopted. Oa panelling has been completed in th sanctuary, new pews are being installe a vestry added and seven classroom completed in the basement.

Wrecking and Building

An old, undersized building is bein dismantled and a new Christian Edu cation Centre built at Jarvis, Ont. Th $35,000 building will have an assembl room for 150 people, eight classrooms parlour, vestry kitchen and choir roon

No Mortgage Here

Audley, on the **Pickering charge** Oshawa Presbytery, has opened a ne church, seating 125, replacing a 100 year-old former Methodist Church The mortgage-free building cost abou $19,000 raised by about 20 active fam ilies plus some adherents. Rev. E. M Buttars is the minister.

The **Keremeos, B.C., congregation** with members of the Hedley and Caw ston appointments, gathered for a mortgage burning ceremony, the suc cessful campaign for funds having been promoted by the Katie Clark Circle of the W.A.

Carlton United Church, Toronto will carry out their annual service for Shut-Ins on Sunday, June 2nd, when various organizations will supply transportation for those who could not otherwise attend. Lunch will be served following the service.

Lenten Experiment

Rev. George Teskey, minister of the **Ivanhoe, Ont., Charge,** carried out a successful experiment during Lent. He recruited 24 single young men as panel members at Friday night services. They worked four at a time, the panel discussions taking the form of a debate on the subject of the teachings of Jesus.

The new church hall at **St. Walburg, Sask.,** Rev. J. A. G. Firth, minister was opened and dedicated by Dr. Robt Hall, Superintendent of Home Mission

Delhi Development

A new $126,000 church, seating 350 people, will be opened at Delhi, Ont. on May 19th. The beautiful chancel-style church is of Indiana limestone construction. The basement houses a banquet hall and gymnasium, kitchen and primary classroom. Amplifiers for the organ chimes have been installed in the tower.

The **Festival of Sacred Praise and Bible Reading** was held during the Easter Week in the Olde Davenport Church, Toronto, Rev. Allen Ferry, minister.

WORLD CHURCH NEWS

ivil Disobedience

The Christian Council of South frica has warned the government it ould be obliged to "disregard" pro-osed legislation giving the Minister f Native Affairs control over church ervices attended by Europeans and fricans. Representing twenty-three urches and mission stations the ouncil called such intention an fringement of the basic rights of eligious freedom and asserted that hristian churches would have to dis-egard any laws or regulations they elieve would interfere with these ndamental principles. Should the roposed legislation go through, it ould require permission from the linister of Native Affairs for multi-acial services in churches or other stitutions established since 1938.

ppose Nuclear Tests

The British Council of Churches by vote of 39-32 deplored the British overnment's decision to carry out uclear tests near Christmas Island, sked that there be an end to hydrogen omb tests by the United States, Soviet nion and Britain, and urged that a ew and determined effort be made to ecure a general nuclear control agree-ent at the earliest possible moment. he Council also asked that a sub-committee of the U.N. Disarmament Commission then meeting in London should seek an agreement "to prohibit all weapons of mass destruction, with provision for international inspection and control to safeguard the security of all nations, together with a drastic reduction of all other armaments."

The Archbishop of Canterbury, Rt. Rev. Geoffrey F. Fisher, D.D., opposed the clause deploring the projected British tests. He indicated, however, that the vote would show how sharp was the division of opinion in the British Council of Churches on this difficult issue.

Douglas Dyker

McNeill Browne

(See *Four New D.D.'s*, page 25)

John Knox Remembered

With $100,000 already in hand and a grant of $28,000 promised by the city and canton of Geneva, work is proceeding on the restoration of the John Knox Chapel in Geneva. Undertaken by the World Alliance of the Reformed Churches, money has been contributed by Presbyterian and Reformed Churches throughout the world. The United Church of Canada forwarded approximately $2,000. Another $500 is needed towards the furnishings, and amounts may be sent through the Treasurer, Dr. V. T. Mooney, Wesley Buildings, Toronto 2-B, Ont.

South India to Thailand

The Church of South India formed in 1947 is ready to send out missionaries. Two couples will go to Thailand as soon as negotiations can be completed. Church leaders there feel that Buddhists who emphasize the Indian origin of their religion might be interested in Christian missionaries from India.

If you want to make saving a habit

see . . . THE BANK

If you find saving money difficult drop in at any of our branches and ask for help! There are several services we offer that might be of use to you, such as a special savings account or a Christmas Saving Plan. Remember too, that saving can become a habit—so it's never too early to start your children with savings accounts of their own.

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1. HELP WANTED

ALMA College, St. Thomas, invites applications for the position of Dean of Residence, duties to begin September 1957. Teaching qualifications not essential, but interest in and experience with high school girls important. Also opening for position of House Mother. Please apply—The Principal, Alma College, St. Thomas, Ontario.

SOCIAL WORKER

DOWNTOWN Toronto United Church. University training desirable but not essential. Reply, stating age, church connection, experience, salary expected, to Box 44, THE UNITED CHURCH OBSERVER.

CHRISTIAN EDUCATION DIRECTOR REQUIRED

PORTAGE LA PRAIRIE United Church requires a trained woman worker to act as Director of Christian Education. All responsibilities related to Christian Education — no secretary work required. Persons interested please contact Dr. M. G. Elliott, Secretary, Personnel Committee, Anderson Block, Portage la Prairie, Man.

THE Archer Memorial Hospital of Lamont, Alberta, operated under the auspices of The United Church of Canada, requires the services of a Dietitian and a Registered Medical Records Librarian. Interested applicants should forward their application to the Secretary-Treasurer, Archer Memorial Hospital, Lamont, Alta.

TRINITY United Church, Kirkland Lake, Ontario, seeks services of woman worker as Director of Christian Education and Assistant to the minister. Interested persons please communicate with Rev. B. S. Morwood, 53 Duncan Ave.

YOUNG lady interested in circulation of Scriptures for modern Bible store, Toronto. Telephone only for appointment—Business Manager—WAlnut 2-2684.

1A. AGENTS WANTED

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2A. PULPIT VACANCIES

AFTER seven years Quyon Pastoral Charge in Ottawa Presbytery becomes vacant June 30th. Interested ministers write — S. W. MacKechnie, Recording Steward, Wyman, Que.

BEAVERTON — 70 miles north of Toronto on Lake Simcoe, requires a minister July 1st. Write J. A. Hawtin.

BROADWAY Charge — Superior Presbytery — 2 points, one urban, one suburban—vacant June 30th — new manse — growing area. Interested ministers write Mrs. A. McLaren, Secretary, Pastoral Relations Committee, Box 262, Fort William, Ont.

CANMORE United Church, two-point charge, Calgary Presbytery, 15 miles from Banff, will be vacant June 30th, 1957. Write L. A. Scollon, Canmore, Alta.

CANTON, Ontario, three-point charge, now vacant due to illness of pastor. Interested ministers write Weston Banister, Recording Steward, Campbellcroft, Ont.

CASTLETON Pastoral Charge, Cobourg Presbytery, becomes vacant June 30th, 1957. Interested ministers please write to Lorne Darling, Morganston, Ont.

CONSORT, Alberta, Pastoral Charge, Coronation Presbytery, vacant June 30th. Good agricultural area with hospital and High School facilities. Interested ministers please write Geo. G. Fawcett.

GARSON-FALCONBRIDGE Charge vacant June 30th, Current *Year Book* misleading regarding present size and salary level. Write Mr. Thomas Scanlon, Garson, Ont., for details.

GLEN SANDFIELD Pastoral Charge, Glengarry Presbytery, vacant June 30th, 1957. Interested ministers write to T. C. MacNaughton, Dalhousie Station, Que.

HOWICK United Church Pastoral one-point Charge vacant. Interested ministers write Wallace Kerr, Chairman Pastoral Relations Committee, Howick, Que.

HIGH PRAIRIE Pastoral Charge (two points) in Peace River Presbytery, will be vacant June 30th, 1957. Interested ministers please communicate with R. P. Brunelle, High Prairie, Alta.

2A. PULPIT VACANCIES

INKERMAN, three-point charge, Grenville-Dundas Presbytery, will be vacant July 1st, 1957. Interested ministers write Harry Williams, Mountain, Ontario.

KNOX United Church, Fernie, B.C., Kootenay Presbytery, vacant June 30th, 1957. Write Dr. Sparling East, Box 1074, Fernie, B.C.

NEWTONVILLE Pastoral Charge, three-point charge in Oshawa Presbytery, vacant June 30th. Interested ministers write Murray W. Porter, Newtonville, Ont.

NORTH GOWER, Ont., 3-point charge, 25 miles from Ottawa on Highway 16, vacant June 30th. Interested ministers write to Wesley Montgomery, Recording Steward, North Gower, Ont.

OAKVILLE United Church vacant — three-point charge — near Winnipeg. Interested ministers contact Edna Wood, Secretary, Pastoral Relations Committee, Oakville, Man.

PARKVIEW United Church (Home Mission Board Plan) needs a minister July 1, 1957. New seven-roomed fully modern, furnished manse, active congregation. Write Mr. J. C. Bell, Secretary Pastoral Relations Committee, Vauxhall, Alta.

RICETON, Sask., three-point charge, vacant June 30th. Interested clergymen contact E. B. Moats, Chairman Pastoral Relations Committee, Riceton, Sask.

ST. JOHN'S United Church in Chesley will be vacant June 30th, 1957. Interested ministers please apply to W. M. Shouldice, Chesley, Ont.

THE Brechin - Udney - Atherley Charge will be vacant July 1st, 1957. Salary above minimum, new manse. Interested ministers please contact Ed. Elder, Pastoral Relations Committee, Uptergrove, R. R. 1, Ont.

VERDUN United Church requires a minister. Ministers interested please send applications to R. C. Oulton, Chairman, Pastoral Relations Committee, Verdun United, Woodlawn Avenue, Verdun, Que.

WILLIAMSBURG — two-point Charge now vacant, in seaway valley community. Interested ministers write Ethan Algire, Williamsburg, Ontario.

WARWICK, 3-point charge, Lambton Presbytery, vacant June 30th, 1957. Interested ministers write Secretary, Pastoral Relations Committee, Elmer Watson, R. R. 2, Wyoming, Ontario.

WESLEY Church, Toronto, now vacant. Applications solicited. Salary and transportation, $4,500.00, and free Parsonage. Apply W. G. Chipp, 256 Bedford Park Ave., Toronto.

WESTMINSTER Church, Edmonton, Alta., one charge, will be vacant July 1st, 1957. Information contained in present available Year Book far from correct. Please contact undersigned for complete details. Mr. D. L. Christie, Chairman Pastoral Relations Committee, 11707 - 127th St., Edmonton, Alta.

WYVALE - WAVERLEY Charge, Simcoe Presbytery, becomes vacant June 30th, 1957. Interested ministers please write E. W. French, Waverley, Ontario.

3. PULPIT SUPPLY WANTED

PULPIT Supply for Fifth Avenue United Church, Medicine Hat, Alberta, July or August; morning services only. Honorarium plus living accommodation. If interested, write S. C. McCormick, c/o Fifth Avenue United Church.

4. PULPIT SUPPLY AVAILABLE

LAY Minister available for month of July. Prefer Orillia, Barrie, Lindsay, Newmarket area. Must live in manse. Man and wife only. Reply—40 Station Road, Kirkland Lake, Ont., phone 3366.

5. CHOIR PERSONNEL

ORILLIA Presbyterian Church requires Organist and Choir Director. Duties include training Junior, Intermediate and Senior Choirs. Excellent opportunity for vocal, piano and organ teaching —one of the largest four-manual Casavant Organs in Canada. Preference given to one with vocal teaching experience. Applicants state qualifications, experience, and starting salary expected. References appreciated. Address replies to L. W. Temple, 14 Dalton Crescent, Orillia, Ont.

6. ASSISTANT MINISTERS WANTED

ASSISTANT minister required for Wall Street United Church — 1,800 communicants. This church lies in a fast growing community. Basic salary $3,500.00 plus manse. Please state special interests. Apply to Mr. F. J. Latham, 81 Bethune St., Brockville, Ont.

CENTRAL United Church, Sault Ste. Marie, desires contact with interested retired minister. Address Dr. H. W. Johnston, Pastoral Relations Committee, 620 Wellington Street E., Sault Ste. Marie, Ont.

6. ASSISTANT MINISTERS WANTED

METROPOLITAN United Church, London, On is in need of an Assistant Minister or Direct of Christian Education. Interested ministers wri to Mr. P. H. Miller at the above church.

MEMORIAL - SALEM United Church, Medici Hat, Alta., requires retired minister for visit tions and to assist minister with other duties. F information write—Geo. H. May, 862—1st St. S.E Medicine Hat, Alta.

SOUTHMINSTER United Church, Lethbridg Alberta, requires an Assistant Minister Deaconess on or before September 1957. If inte ested please write G. K. Thompson, Pastor Relations Committee, 1908—6th Ave. S., Lethbridg Alta.

7. CHURCH SUPPLIES & EQUIPMENT

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8A. STAMPS

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UNITED Church Catechism—prepared by Com mission on Christian Faith—5c. each in an quantity. Board of Evangelism and Social Servic Wesley Building, Toronto 2 B, Ontario.

9. ARTICLES FOR SALE

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10. ARTICLES WANTED

"GRAMMAR of the Otchipwe Language" b Baraga. Copy needed by missionary. McFadden, Wiarton, Ontario.

11. RESORTS, TOURIST ACCOMMODATION

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MUSKOKA Lakefront Cottage—Penlake, 3 bed rooms, refrigerator, electric stove, wharf, boat June 28 - July 15th. Box 43, THE UNITED CHURCH OBSERVER.

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. RESORTS, TOURIST ACCOMMODATION

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)N Hall's Lake in Haliburton Highlands. Completely equipped housekeeping cottages, some :h conveniences. Wide price range. Safe, sandy ach. Ideal family location. Folders on request, eatly reduced rates before July and after August, rm. Wallace, R. R. 2, Minden, Ontario. Phone ple Lake 9-30.

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'HE Bungalow Nursing Home — 32-23rd St., Long Branch—bed patients preferred. Reasonle. Wilma Hall, Reg.N., CLifford 1-5659.

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SENIOR Citizens' Beautiful Home in Okanagan. Room, Board, Laundry, $65.00 shared accommodation. Single rooms $75.00 up. Write for information and picture — Valley View Lodge, Penticton, B.C.

UNITED Church Training School—May 18 - Aug. 31, near University and main streetcar lines. New building. Write 77 Charles St. W., Toronto 5.

22. SUMMER PARSONAGE EXCHANGE

WILL supply pulpit July 14 to August 4 for use of manse. B.D. 1951 Union Theological Seminary. William W. Young, Union Presbyterian Church, Scottsville, New York.

24. PERSONAL

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Publishing House Notes

AMONG the 395 employees of The United Church Publishing House there are 79 who have twenty-five or more years of service, and are members of the Quarter Century Club. In addition there are 34 members of the Club on retirement. Their annual banquet was held last week at which Dr. Lorne Pierce, the Book Editor, spoke of his experience (37 years) under four Book Stewards. The annual picnic for all employees will be held at Port Dalhousie on June 8th.

The Book Steward.

ıcrease in New Zealand

For the fifth straight year the number professions of faith has increased the Presbyterian Church in New ealand. A record number of 4,198 as reported in 1956, three times the evious year's increase.

However, despite an increase in)pulation growth of 239,500 during a e-year period the Protestant comunions have increased the number their clergy by only 149.

nity in Asia

The importance of the East Asia ıristian Conference may be inferred the fact that President Sukarno flew 0 miles from Jakarta to Pematang antur, Sumatra, for the monster)en-air rally with which it opened. ıe President, a Moslem, told delegates at Christianity has a vital role to ay in helping to bring peace and stice to peoples everywhere. He iled the conference which was held near-by Prapat, a watering place, "a living reality of the Asian ıurches."

An Asia Christian Conference was e unanimous decision of Protestant ıders from twenty-four countries. If ember churches agree, the new group ll operate within the framework of the World Council of Churches and the International Missionary Council. Convinced that they can do together what they could not do separately, the Churches of Asia are ready and eager to share the world-wide task of the Christian mission.

State Church To Go?

"A strong doctrine of Church and State separation is developing throughout Europe," Dr. Gunnar Westin, President of the Baptist Union of Sweden, stated in Washington. The State Church system which developed in Europe immediately following the Reformation was based on the theory that "government is responsible for the souls of its people and that church unity is essential to political unity."

Dates to Remember

See Film **"Battle Hymn"** when it comes to your neighbourhood theatre. Set in Korea it is the story of a U.S. minister combatant in the war, whose sympathy for the orphans led to establishing an orphanage on Chijn Island, now partially supported from sale of book of the same title.

First Ontario Conference on Aging, May 31st to June 3rd, at University of Toronto. Speakers include authorities on various aspects of old age: Dr. E. L. Bortz, Chief Medical Services Lankenau Hospital, Philadelphia, authority on healthful living in later years; Mrs. Barbara Shenfield, author of various articles on employment of older people, Chairman of Advisory and Welfare Services of Birmingham, England, Council for Old People.

Albert College Home-Coming Weekend, May 18, 19, 20. Portrait of former Principal, Dr. Charles Bishop, to be unveiled.

5th National Conference for Men of the United Church to be held in Elgin House and Keswick, June 14th.

14th World Convention in Christian Education will be held in Tokyo, Japan, August 6 - 13, 1958. Dr. Alvin J. Cooper, Associate Secretary Board of Christian Education, The United Church of Canada, is a member of the Programme Committee.

The Summer Programme for **Five Oaks Christian Workers' Centre** includes Courses in Residence, July 1-28, Aug. 1-23; Work Camp, June 1 to Sept. 30; Family Weeks, July 24-31, Aug. 17-24; Church School Workers, July 6-13, Aug. 10-17; Public School Teachers, Aug. 3-10, and Christian Vocational Guidance Conference, Aug. 10-17. Information may be obtained from Rev. B. L. Oaten, Five Oaks Christian Workers' Centre, Paris, Ont.

Summer School of Religion, University of Western Ontario, June 17-21, 1957. Lecturers, Dr. V. E. Devadutt, Colgate-Rochester Divinity School, and Rev. Alan Walker, D.D., of Australia.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)
(Vacant June 30th, unless otherwise indicated)

Debec, N.B.; Bailieboro, Ont.; White Lake, Ont.; Calvin Church, Pembroke, Ont.; Trethewey Church, Toronto, Ont.; Elverston Park, Toronto, Ont.; Fairbank Church, Toronto, Ont.; Temperanceville, Ont.; Loreburn, Sask.; Lumsden, Sask.; Coaldale, Alta.; Rutland - Oyama Charge, B.C.; Imperial, Sask.; McAdam, N.B.; Braeside, Ont.

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REV. L. H. SANDERS
M & M Convener, Kenora - Rainy River Presbytery

MR. J. D. MURDOCK
M & M Convener, Prince Rupert Presbytery

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